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ORGAN OF THE PRIESTHOOD QUORUMS,
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Behold the Lily's heritage of grace,

Its unstained fairness rising from the ground;

Ah, Christ, so radiant we see thy face,

Thy simple life with mystic beauty crowned!

A. L.

EASTER

Away with all sad thought
this time of bloom!
Hail now, bright joy of
fresh-awakened spring,
The Easter-Lilies and the
broken tomb,
When nature, one vast
choir, begins to sing!

Forget this day all bitter-
ness and sin,
Let pain and discord in
sweet sounds expire,
The Easter-Lily maketh all
akin—
Nature and man one uni-
versal choir!

*From the Memorial
Volume The Cross
by Alfred Lambourne*

IMPROVEMENT ERA

Vol. XVI

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The Prince of Peace

BY WILLIAM JENNINGS BRYAN

[This address, a classic which we hope every reader of the ERA will carefully consider, has been delivered by the distinguished author before many religious gatherings in the United States, and in Tokyo, Manila, Bombay, Cairo, Jerusalem, Montreal, Toronto, and other places.—THE EDITORS.]

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion on agriculture; but none of these subjects appeals to all. Even the science of government, though broader than any profession or occupation, does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing, I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.

Government affects but a part of the life which we live here and does not touch at all the life beyond, while religion touches the infinite circle of existence as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention.

Man is a religious being; the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels toward Mecca or, re-

garding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

There are honest doubters whose sincerity we recognize and respect, but occasionally I find young men who think it smart to be skeptical; they talk as if it were an evidence of larger intelligence to scoff at creeds and refuse to connect themselves with churches. They call themselves "liberal," as if a Christian were narrow minded. To these young men I desire to address myself.

Even some older people profess to regard religion as a superstition, pardonable in the ignorant, but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority and often take little pains to conceal the assumption. Tolstoy administers to the "cultured crowd" (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man's consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoy is right; man recognizes how limited are his own powers and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, and morality as the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the most potent influence that acts upon a human life,

Religion is the basis of morality in the individual and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong doing; they would even inject an element of selfishness into altruism, but the moral system elaborated by the materialists has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young, and by the time the young are able to follow their reason they have already become set in their ways. Our laws do not permit a young man to dispose of real estate until he is twenty-one. Why this restraint? Because his reason is not mature; and yet a man's life is largely molded by the environment of his youth. Third, one never knows just how much of his decision is due to reason and how much is due to passion or to selfish interest. We

recognize the bias of self-interest when we exclude from the jury every man, no matter how reasonable or upright he may be, who has a pecuniary interest in the result of the trial. And, fourth, one whose morality is based upon a nice calculation of benefits to be secured spends time figuring that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every thought and word and act of the individual.

There is a wide difference between the man who is trying to conform to a standard of morality about him and the man who is endeavoring to make his life approximate to a divine standard. The former attempts to live up to the standard if it is above him and down to it if it is below him—and if he is doing right only when others are looking he is sure to find a time when he thinks he is unobserved, and then he takes a vacation and falls. One needs the inner strength which comes with the conscious presence of a personal God. If those who are thus fortified sometimes yield to temptation, how helpless and hopeless must those be who rely upon their own strength alone!

There are difficulties to be encountered in religion, but there are difficulties to be encountered everywhere. I passed through a period of skepticism when I was in college and I have been glad ever since that I became a member of the church before I left home for college, for it helped me during those trying days. The college days cover the dangerous period in the young man's life; it is when he is just coming into possession of his powers—when he feels stronger than he ever feels afterward and thinks he knows more than he ever does know.

It was at this period that I was confused by the different theories of creation. But I examined these theories and found that they all assumed something to begin with. The nebular hypothesis, for instance, assumes that matter and force existed—matter in particles infinitely fine and each particle separated from every other particle by space infinitely great. Beginning with this assumption, force working on matter—according to this hypothesis—creates a universe. Well, I have a right to assume, and I prefer to assume a Designer back of the design—a Creator back of creation; and no matter how long you draw out the process of creation, so long as God stands back of it, you cannot shake my faith in Jehovah. In Genesis it is written that, in the beginning, God created the heavens and the earth, and I can stand on that proposition until I find some theory of creation that goes farther back than "the beginning."

I do not carry the doctrine of evolution as far as some do; I have not yet been able to convince myself that man is a lineal descendant of the lower animals. I do not mean to find fault with you if you want to accept it; all I mean to say is that while you may trace your ancestry back to the monkey if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced. It is true that man, in some physical qualities, resembles the beast, but man has a mind as well as a body and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. Fairbairn lays down a sound proposition when he says that it is not sufficient to explain man as an animal; it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this story, is older than man, and yet he is still an ape, while man is the author of the marvelous civilization which we see about us.

One does not escape from mystery, however, by accepting this theory, for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Some believe that the first germ of life came from another planet and others hold that it was the result of spontaneous generation.

If I were compelled to accept one of these theories I would prefer the first, for if we can chase the germ of life off this planet and get it out into space we can guess the rest of the way and no one can contradict us, but if we accept the doctrine of spontaneous generation we cannot explain why spontaneous generation ceased to act after the first germ was created.

Go back as far as we may, we cannot escape from the creative act, and it is just as easy for me to believe that God created man as he is as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all that we see today. But I object to the Darwinian theory until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must assume that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations. But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. How can hatred be the law of development when nations have advanced in pro-

portion as they have departed from that law and adopted the law of love?

But while I do not accept the Darwinian theory, I shall not quarrel with you about it; I only refer to it to remind you that it does not solve the mystery of life or explain human progress. I fear that some have accepted it in the hope of escaping from the miracle, but why should the miracle frighten us? It bothered me once, and I am inclined to think that it is one of the test questions with the Christian.

Christ cannot be separated from the miraculous; his birth, his ministrations and his resurrection, all involve the miraculous, and the change which his religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being, and his gospel is stripped of divine authority.

The miracle raises two questions: "Can God perform a miracle?" and, "Would he want to?" The first is easy to answer. A God who can make a world can do anything he wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge of God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one merely because I do not know how or why he does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder working electricity? For ages man had known the lightning, but only to fear it; now this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of his laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the opera-

tion of the most universal of natural laws, and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and this body will become a mass of lifeless clay. What is it that, having, we live and, having not, we are as the clod? We know not, and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and dried them and weighed them, and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. Where did that little seed get its tremendous power? Where did it find its coloring matter? How did it collect its flavoring extract? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty or say just what he would do or how he would do it. I cannot explain the watermelon, but I eat it and enjoy it.

Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a

few months' time; shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

But there is something even more wonderful still—the mysterious change that takes place in the human heart when the man begins to hate the things he loved and to love the things he hated—the marvelous transformation that takes place in the man who, before the change, would have sacrificed the world for his own advancement but who, after the change, would give his life for a principle and esteem it a privilege to make sacrifice for his convictions. What greater miracle than this, that converts a selfish, self-centered human being into a center from which good influences flow out in every direction! And yet this miracle has been wrought in the heart of each one of us—or may be wrought—and we have seen it wrought in the hearts of those about us. No, living in the midst of mystery and miracles, I shall not allow either to deprive me of the benefits of the Christian religion.

Some of those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar principles and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the mother's first child is born, for twenty-five or thirty years they are scarcely out of her waking thoughts. She sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he deals.

I find proof that man was made in the image of his Creator in the fact that, throughout the centuries, man has been willing to die that blessings denied to him might be enjoyed by his children, his children's children and the world.

The seeming paradox: "He that saveth his life shall lose it.

and he that loseth his life for my sake shall find it," has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said: "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated not only by theory, but by experience, for the story of his life, his teachings, his sufferings and his death has been translated into every language and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or mystery or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, *The Fact of Christ*. Commencing with the fact that Christ lived, he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. He says that one can read of Alexander, of Caesar or of Napoleon, and not feel that it is a matter of personal concern; but that when one reads that Christ lived and how he died he feels that somehow there is a chord that stretches from that life to his. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief—purity, humility, a forgiving spirit and an unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ an inspiration and a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers, he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble he soon becomes proud of his humility. Christ, however, possessed of all power, was the very personification of humility.

The most difficult of all the virtues to cultivate is the for-

giving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness and in that incomparable prayer which he left as a model for our petitions he made our willingness to forgive the measure by which we may claim forgiveness. He not only taught forgiveness, but he exemplified his teachings in his life. When those who persecuted him brought him to the most disgraceful of all deaths, his spirit of forgiveness rose above his sufferings and he prayed, "Father, forgive them, for they know not what they do!"

But love is the foundation of Christ's creed. The world had known love before; parents had loved children and children, parents; husband had loved wife and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings and the death of the historic figure? Reared in a carpenter's shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about him, promulgated a higher code of morals than the world had ever known before, and proclaimed himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; his disciples were scattered and many of them put to death; his claims were disputed, his resurrection denied and his followers persecuted, and yet from this beginning his religion has spread until millions take his name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which he put into their hearts. How shall we account for him? "What think ye of Christ?" It is easier to believe him divine than to explain in any other way what he said and did and was. And I have greater faith even than before since I have visited the Orient and witnessed the successful contest which Christianity is waging against the religions and philosophies of the East.

I was thinking a few years ago of the Christmas which was then approaching and of him in whose honor the day is celebrated. I recalled the message, peace on earth, good will to men, and then my thoughts ran back to the prophecy uttered centuries before his birth, in which he was described as the Prince of Peace.

To reinforce my memory I re-read the prophecy and found immediately following a verse which I had forgotten—a verse which declares that of the increase of his peace and government there shall be no end, for, adds Isaiah, “He shall judge his people with justice and with judgment.” Thinking of the prophecy, I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, the Prince of Peace, and that in the years to come it will be more and more applied to him. Faith in him brings peace to the heart, and his teachings, when applied, will bring peace between man and man. And if he can bring peace to each heart, and if his creed will bring peace throughout the earth, who will deny his right to be called the Prince of Peace?

All the world is in search of peace; every heart that ever beat has sought for peace, and many have been the methods employed to secure it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story—viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought—vain thought—to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is conspicuous only when few can occupy it. Only when few in a generation can hope to enjoy an honor do we call it a great honor. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when he made peace the reward of a conscience void of offense toward God and man, he

put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the peace to be found in the belief in an overruling Providence. Christ taught that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the Ode to a Waterfowl. After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

Thou art gone; the abyss of heaven
Hath swallowed up thy form, but on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been wrought to troubled hearts by the hour of prayer?

And immortality? Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but inclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one could find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will he leave neglected in the earth the soul

of man, made in the image of his Creator? If he stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live today!

In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again and live eternally with those whom he knows today, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men, and thus laying the foundation for peace.

Again, Christ deserves to be called the Prince of Peace because he has given us a measure of greatness which promotes peace. When his disciples disputed among themselves as to which should be greatest in the kingdom of heaven, he rebuked them and said: "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness; it always has been true; it is true today, and it always will be true, that he is greatest who does the most of good. And yet, what a revo-

lution it will work in this old world when this standard becomes the standard of life! Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will take an immeasurable step toward peace when it estimates a citizen by his output rather than by his income, and gives the crown of its approval to the one who makes the largest contribution to the welfare of all. It is the glory of the Christian ideal that, while it is within sight of the weakest and the lowliest, it is yet so high that the best and the noblest are kept with their faces turned ever upward.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it and they do not like it. This makes him angry, and, seizing a club, he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—be not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, and I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about his plan of propagating good, Christ went into detail and laid emphasis upon the value of example—"so live that others seeing your good works may be constrained to glorify your Father which is in heaven." There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument in favor of our religion.

It may be a slow process—this conversion of the world by the silent influence of a noble example, but it is the only sure one, and

the doctrine applies to nations as well as to individuals. The Gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks, and then we wage earnest campaigns to secure the indorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate to man's duty toward his fellows and enjoined upon us the rule, "Thou shalt love thy neighbor as thyself," he presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First, let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice, if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employe were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employe need to cultivate the spirit which follows from obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what

brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied today than ever before, and that with this larger study will come an application of those teachings to the everyday life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good. Christ declared that He came that we might have life and have it more abundantly. The world is learning that Christ came not to narrow life, but to enlarge it—to fill it with purpose, earnestness and happiness.

But this Prince of Peace promises not only peace, but strength. Some have thought His teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence, and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of conflict.

"Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

"Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave."

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went

to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfilment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth,
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by thy ray."

A Hymn of Action

(Selected)

(These lines were written many years ago)

"Not in dumb resignation, we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs like the eagle, who soars to meet the sun,
And cries exulting unto Thee, 'O Lord, Thy will be done.'

"When tyrant feet are trampling upon the common weal
Thou dost not bid us bend and writhe beneath the iron heel,
In Thy name we assert our right by sword or tongue or pen,
And even the headman's ax may flash Thy message unto men.

"Thy will! It bids the weak be strong; it bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust,
Whenever man oppresses men beneath the liberal sun,
O Lord, be there: Thine arm make bare; Thy righteous will be done."

JOHN HAY.

Under the Sea Level in Holland

BY W. F. THOMPSON

As is well known, this country has been reclaimed from the sea; the large rivers of Europe have carried down sediment which has formed a large delta, level with the ocean, and in many places far below. I asked an old gentleman in Groningen, "How far above the sea-level is the city of Groningen?" and he replied, "About sixty feet below, at high tide."

Piece by piece it has been surrounded by dykes, and the water, being pumped out, has left a small, beautiful, fertile piece of land, now very productive. On a pleasant summer day, the landscape is very beautiful; everything is nice, trim, and so clean and neat! In the large cities they have lovely dwelling houses, the streets in front being beautiful with grass plots



THE DOG-CART



A COUNTRY ROAD



THE FAMILY BOAT

containing flower beds, in the center. On leaving the city, we travel along the country road, far into the farm district. The road we travel over is paved with brick. Along each side we see a place for bicycles. On these brick roads we can travel miles upon miles from one large city to another without getting off the bricks. This makes it very comfortable for auto-riding. On either side of the road there is a large canal or drain ditch. These ditches are used to drain the pretty little farms which are likewise surrounded with ditches which are also used in place of fences.

The farms are well cared for, nicely planted with different sorts of market vegetables. A horse is very costly in this country, so we see the farmer sitting on a heavily-loaded cart

while two or three dogs pull it along. The dog is therefore a very useful animal to his master.

Here we come to a large canal. Canals are about as numerous here as water-ditches are in Idaho. Traveling along its banks we notice that the water is almost as thickly populated as the waterways of China. As we pass the boats, we see that nearly every boat has a family upon it, and our guide tells us that thousands of people are born, reared, and die, on these boats. Babies born upon these boats stay there till they are old enough to make a living for themselves. We frequently see children trotting up and down the roof of a boat within six inches of the edges, and on many we see a little one tied to the mast with a rope, to keep it from falling into the water.

Here comes a big boat now. The woman is cooking supper. On the boat just back of it we see a woman hanging out the wash. It is a great help to the boatman to have the wind blow in his



THE MARKET



ONE OF HOLLAND'S GIANT
WIND MILLS

favor when he has to travel, or otherwise he or his wife or children would have to pull the boat along. Here comes another. It is very heavily loaded. The mother and the daughter are at the end of a long rope, pulling with all their strength, and the father is on the boat with a long pole which he thrusts to the bottom of the canal and pushes. The baby, a little boy of about

four or five years of age, is steering at the rudder.

We are surprised to see, almost within stone's throw, one of those giant windmills by the side of the canal. Everybody has heard of the large windmills of this country, which are very helpful to the people. This one is used for pumping the water off the land into the large canal which carries it to the ocean.

Further along we see one used for sawing lumber, and still another is a flour mill. Along some of the canals there are hundreds of them. They dot the farms everywhere; but we notice that most of them are built on the outskirts of the large cities. They give a great charm to the landscape. Most of them are very old. It must have cost many thousands of dollars to build one. Their day, however, is rapidly passing and there are not many now being built. Steam is taking the place of the wind, and some day not far in the future it is possible we shall see Holland without her windmills.

We arrive at the city of Amsterdam. Here the people are dressed like the people at home. Not many wooden-shoes are



ELDERS OF THE AMSTERDAM CONFERENCE IN NATIVE COSTUMES

Left to right, back row: Hansen, Thornick, Edmonds, White; center row: Richardson, McCullough, Noorda, Thomson, Hair, Nichols, Wade, Ostler; front row: Davis, Taylor (conference president), Eardley (mission president), Tiemersma, Thomas (secretary of the mission).

worn in the large towns. Walking along the main streets, where most of the large stores are, we see many American styles. At length we come to the market where all the different kinds of dry goods, dishes of all sorts, and all kinds of hardware are sold. Our guide takes us along a clean street, on one side of which is a large

canal and upon the other, an iron-paved sidewalk of which we see a great many in this country. We come to the cattle market, where it is very amusing to watch the people sell and buy cattle. The owner sets his price on his stock, which the purchaser thinks is a little too high. They slap hands with each other for a while and then finally the sale is made. Many people make their living at this business of buying and selling cattle.

Leaving the market, we take a boat for the islands of Marken and Volendam. It is 10:30, the engine starts and the ship begins to move. We sail through a large canal to the sea, go first to Volendam and then to Marken. Here we behold the old Dutch style of people. They are not dressed like the people in the large cities, for they are the quaintest of all the characters of the Netherlands. They remind one of the pictures of Holland one sees in the picture galleries. The girls are clothed in large hoop-like dresses of dark blue, and colored waists. They have lace caps on, and wear a helmet of gold, silver, or brass with cork-screw gold horn, about the size of small bed springs, sticking out on each side near the eyes. It is not uncommon to see a young man, his hair cut straight off at the back, wearing a richly-embroidered shirt, trousers that resemble the American peg-top pants, made of velvet, and a velvet belt with enormous silver or brass buttons in front. Here are a lot of small children! They are all dressed alike. We ask our guide how they distinguish boys from girls. He shows us a little boy who has a round mark on the back of his hood, while the little girls haven't.

The Dutch are plain and simple in their ways. They are sober-looking, but can laugh upon occasion, and as a rule are very hospitable. As far as I can judge, the people are rather inclined to be slow and plodding; they take life very seriously, as if the physical features of the country had had their effect upon the character of the people. It is a misty, wet land, but not without its attractive features.

The preaching of the gospel is carried on here in about the same way as in other fields; walking from city to city; selling books, in the larger cities; tracting from door to door, and explaining the principles of the gospel and the mission of the Church. Owing to the religious character of the people, it is not difficult to gain access to the people in this way. The people are wonderfully familiar with the Bible, requiring the elders to be well-posted on the Holy Scriptures.

I am working, at present, in Haarlem, one of the prettiest towns in Holland, noted for its flower gardens. Hundreds of acres of bulb-flowers can be seen in bloom every spring. The bulbs are shipped all over the world. Thousands of tourists from America and Germany visit these fields every year.

I believe the Latter-day Saints have the finest company of

boys in the world laboring in Holland. They are doing their best to roll on the work of the Lord. We have at present large branches in Rotterdam, Amsterdam, Dordrecht, Arnhem, and Groningen, all of which are growing rapidly.

NYMEGEN, HOLLAND



STREET IN A LARGE CITY

Two Worshipers

He sang about the meadow, grove, and stream,
 The sunsets and the silence of the star.
 He wove weird fancies in the twilight's gleam
 And soared into ideal realms afar.
 He wandered in the shadow of the wood,
 Exclaimed upon the vastness of the sea,
 But never thought of God to call him good.
 "Fair Nature's light is light enough," quoth he.
 Aye friend, in very truth these things some strength reveal,
 Let each discerning heart due admiration feel!

The other called each grace a gift divine,
 Sought Nature in rich sympathetic mood.
 He felt the slightest tremble of the vine.
 He prized earth's charms his own *ideal good*.
 In simple blessedness he sought to share
 His strong rejoicings in a psalm of love;
 In all things, read a meaning deep and rare
 Which drew his spirit toward the Light Above.
 By faith he touched high heaven, kneeling there;
 He rose, and knew that God had heard his prayer.

MINNIE IVERSON.

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN

XVIII—The Incubus of Constant Faultfinding.

Job, the patriarch of sublime patience, suffered many grievous trials and sorrows, ingeniously selected by Satan to compass his downfall, but he was mercifully spared one supreme test—a wife with a talent for nagging. It is true that his wife was indiscreet on one occasion and offered him some unwise advice, but this may have been only the impulsive outburst of her love, her loyalty, her sympathy, her protest, and that desperation we feel when we see some one we love suffer while knowing we are powerless to help. But she did not fuss, and fume, and fret, and fury, and find fault from dewy morn till darkening eve; had she done so, samples of her method would surely have been entered on the record.

She must have been a wonderful woman, Job's wife, and she has never received the credit and honor she deserved. She won no medal nor no crown in history. She never made a single personal complaint; her one emotional explosion was for her husband, not for herself, yet she suffered the sudden death of her seven sons, the fortune swept away, the stealing of the cattle and the camels, the burning of the sheepfold, the murder of the servants, and, in fact, everything that Job suffered except—the boils and the three friends. It was not to her, but to this nagging visiting committee of three, that he cried out in agony of soul and righteous resentment and rebellion he could not restrain: "Ye break me to pieces with words."

Constant faultfinding is an intoxication of the tongue that has destroyed more homes than drink. It is an insidious evil, so innocent in the beginning, yet it may bring every other source of unhappiness in its trail, and two who have loved and should love may mourn over a dead happiness slain by discord that one or the other should have prevented by self-control. To keep the air of the home sweet, wholesome and life-giving does not require two angels or two saints, but just two human beings with sense enough to realize that nagging is foolish, unnecessary, cruel, and that it—does not pay.

In an atmosphere of constant faultfinding, real respect for each other soon dies, every good impulse is dwarfed, every effort discouraged, every spontaneity stifled, love is killed and, goaded to desperation, with misunderstandings multiplied beyond the bear-

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ing point, two finally become separated in everything that means unity, though they may still present the semblance of union to their friends and to the world.

If there be one place on earth where peace should reign that place is—the home. It should ever be an unfailing sanctuary from the struggle, stress and storm of the world. When conditions are reversed and the world becomes a refuge from the home, then the death of love and all possibility for happiness becomes inevitable unless there be speedy reorganization in the home partnership. That home is doomed to disruption from within; like a nation bravely meeting foreign aggression, but having dissension within, it will finally be broken by internal revolution.

The husband honestly and earnestly seeking to furnish the funds for the home on as liberal a scale as he can may have a faultfinding wife, discontented, unsympathetic, unappreciative of his efforts, selfishly thinking only of her own desires. Nothing that he can do ever satisfies and he may have to face at each homecoming the eternal money discussion and argument. It dominates the dinner-table, overflows into the evening session and rises with new force at breakfast time, a depressing, nagging influence that saps spirit and energy in meeting the business problems and duties of the day. If there be a temporary lull, a brief spell of sunshine, he feels ever a sense of apprehension like a canoeist on certain mountain lakes who realizes that a squall may come at any moment. He enters the house with dread; he remains in fear; he leaves it with relief.

There is not a subject on earth that he can venture to introduce without feeling that her ingenuity will find in it some opening for a monologue of complaint, a slur of condemnation, a mood of censure, an irritating pose of martyrdom or some other of the roles in her elaborate repertoire of faultfinding.

If he ventures to remark that the evening papers say there will probably be a general war in Europe she loses sight of the awful horror of the thought in her remark about the expense of it: "No one can understand better than I what war must cost, when it takes so much money to run a house." This becomes the text for a sermon on his failure as a money-maker and his inferiority to the man next door. The suggestion of the high flight of an airship gives her the chance for a sudden transfer to "the high cost of living."

The barbaric treatment of women among savages makes her remark with an undertone of personal significance that would be humorous were it not so maddingly serious: "Yet the women of America suffer terrible things, too, and they are silent about it." If on some other occasion after looking in every direction for storm signals, thinking that now at least he is safe, he may hazard the information of a new submarine that has made wonderful

descents, he may suddenly be jostled from his self-complacency as he hears the warning preface: "For years I have known what it means to be down in the depths. I can sympathize with them."

He soon puts himself in the attitude of a careful chess-player who mentally moves every piece on the board and studies all its new possibilities before making the actual move. He thinks of the radiation of every phrase before he speaks it, but even then, some seemingly innocent sentence may hardly have passed his lips before he hears what means "check" to his soul.

He may hear: why did he marry her? she had everything in life at home; her sister's husband has just put through a new deal; the people in the corner house have bought an automobile; she reminds him constantly that she sacrificed so much in taking him when there were so many other better candidates. It requires heroic self-control for him to resist saying what he feels at this point, but he may find it prudent not to put into her hands fresh ammunition for future assault, when she will quote the fatal phrase of his outburst while forgetting, or even denying in her own mind, that she gave the slightest provocation.

When this faultfinding reaches a chronic state, though he might have done much in the earlier stages, now it seems he can do nothing. No matter what action it takes it proves to be the wrong one. The cards seem stacked against him so that he must lose. His explanations are riddled and ridiculed and mean simply new points of attack; his tenderness may be construed as a weak admission of the right of all she says and of the justice of her siege; his arguments are all mowed down by the avalanche of her unreason; his indignation bursting bonds may break into angry protest that brings a cascade of tears at "this new suffering."

In sad despair he may valiantly try silence, determining to say nothing no matter what it costs him in self-control. This gives her a free field for a little while until she suddenly becomes conscious of the lack of return fire that seems like shelling a deserted city. Then she may become aggravated to say something specially stinging to draw some spark of response from the flint of his silence. He may at last sadly feel that absence from home is his only resource, and accept quiet outside if he cannot peace at home. In his desperation he may care nothing for the outcome; he simply lets go and—drifts.

It may be the wife who suffers all this or some similar brand of nagging from her husband. She lives in a state of terror of his moods, grows old before her time, loses her spirit, her sweetness and her interest in life. She feels as hopeless and helpless as a leaf in the tempest of his faultfinding. Her battle with herself during the day to be thoughtful, kind and forgiving and to meet the storm in the best way she can may be nullified in a few

moments when her good resolutions and her plans for patience and prudence are suddenly laid low as a cyclone levels a town.

Some little thing she worked over for days for his pleasure or comfort may be ignored, treated with contempt or even condemnation for wasting her time. Her powers of endurance are killed by a sneer cruel as a blow. His grumbling at the food, at the house, at the servants and at her may finally "get on her nerves" so she feels she cannot keep still. She feels like an electric machine, vibrating at a tremendous velocity, and that any moment she may fly to pieces. She, like Job, knows what it means to be "broken to pieces with words." And then he may lapse into cold, bitter sarcasm that seems to suffocate her, words that bite like an acid into her consciousness; they are unanswerable in their form, cruelly, cowardly, contemptibly unjust in their spirit. They blight everything that is best in her nature, they shrivel every good impulse. She hates this sarcasm with an intensity of soul she cannot express and she may soon hate—him.

He is venting his temper on her, getting the relief of the outburst in a degrading tyrannical way he would not dare to do at his club or at his business with customers though he would doubtless make helpless clerks his victims. He masters it for dollars at his store, why does he not conquer it for peace at home? A mislaid collar-button, that he forgets he himself lost in the morning, may be sufficient to convert a home into an inferno in a few moments.

Such a man, too, smiling and gay with his guests, may say in the course of a dinner a number of mean, vitriolic things in the way of slurs and allusions, that fall innocently on unknowing ears, but which the wife knows are aimed with deadly intent at her. He is shooting from a masked battery, with a silencer on his gun and with smokeless powder, but as each shot finds its mark, she may hear herself talking automatically to the guest she is entertaining, hardly conscious of what she is saying, because of the pain in her heart, and the very air of the room seems to grow stifling; she is humiliated by the shame of it and she wants to get away, somewhere, anywhere, and to be alone.

Faultfinding, when it is the atmosphere of an individual life, is but an assertion of intense selfishness, it is seeing things only from one's own standpoint and expressing the feeling of discontent, dissatisfaction or protest that things are not going as we wish, that the universe is not run on our schedule. Faultfinding is the father of all the bad tempers. We sometimes speak of anger as if it were the only temper when it is merely one of them. Tempers are the indispositions of the mind, the emotions, and the will. There are many: scolding, complaining, nagging, fretting, grumbling, fuming, whining, sulking, pestering, fussing, moping, sneering, snarling, opposing, arguing, and the others. The fault primarily rests not with conditions but with the subject, the indi-

vidual himself or herself. It does not need a reason, an excuse will suffice; it creates a wrong if one does not exist. It is often the spontaneous combustion of a mood or a temperament that needs no outside conditions to start its fire; it burns because it is its nature to burn and everything is food for its tongues of flame.

There are times when, merely in an acute form, it means only tired nerves, illness of body or of mind, a little touch of loneliness or the blues, the burden of anxiety and strain on the part of the wife or of financial pressure, worry, or business cares that fret and chafe on the part of the husband. Then it should be borne patiently, sweetly, soothingly, with gentle forbearing and forgiving and forgetting as the mother bears the irritability and peevishness of a sick child. But if it becomes chronic it means wantonly killing the happiness of both.

Sometimes the wife, through her love and loyalty and with the best intentions, wounds and wearies her husband by her persistent remonstrances, entreaties, and pleading and complaints, bringing up constantly new arguments on the same old theme. There are certain subjects upon which the two find they cannot agree, each new discussion intensifies misunderstandings, yet one or the other constantly reopens them. There should be an absolute quarantine on these topics; they should be consigned forever to the realm of the unspoken, in the best interests of both.

There are some people who hoard up petty grievances as a miser does gold coins and take a strange satisfaction in turning them over and studying them in detail, giving them new dignity, power and exaggerated value. We should cultivate the talent for fine forgetting, banishing forever the disagreeable from our life, our speech and our thought, if experience shows it cannot be cured. If it can be cured it should be cured and—forgotten. We never truly forgive if we let ghosts of regret haunt a memory.

Men and women who have nagging tempers are often blissfully unconscious of it. Were it called to their attention they would in most cases file some alibi of explanation or interpretation that reveals their self-delusion. The wife feels that she is a martyr, that no one realizes how much she has to suffer—she forgets that most of it is of her own creation. She may even wonder why there is continuous discord in the home; she may recount her good qualities and as she tearfully checks off the items you may agree with her in every instance, but she somehow overlooks the fact that her tongue and her temper have made all these virtues count for nothing. The sterling qualities of her character simply intensify the sadness of it all; the greater the value of a building and the finer and richer its treasures the greater the loss when it is fed to the flames.

The husband may expand his chest as though it were covered with medals when he tells how bountifully he provides for the

home—why does he not provide happiness? He says he is strictly temperate—why does he not introduce this quality into his language? He never smokes—why does he not realize it is no worse to smoke than to fume? He never goes in bad company—why does he not get away from himself occasionally? He is popular among men who know him—why does he not try to be popular at home? He is successful in business—why does he not make his home a success?

Constant faultfinding means death to the happiness of both. It is hopelessly foolish, too, for no man or woman was ever converted from a fault, failing or weakness through nagging. It rouses the worse side of human nature, stubbornness, bitterness, opposition; it never stimulates nor inspires the better side. Man responds better to an ideal to live up to than an evil to live down. Praise for good accomplishes more than blame for evil. If you tell a child that she has beautiful hair and a little care will make it more beautiful you have touched through praise the secret spring of her pride. If you tell her constantly how horrid and disorderly her hair looks she is apt to grow defiant, reckless and uncaring. The same philosophy applies to us older folks.

Where there be any habit of husband or wife that displeases, a word of praise on some occasion where it seems mastered for the moment, spoken with no reference to its being an exception, may accomplish wonders by inspiring pride without wounding. Nagging can only be cured in the individual by self-control. It must be mastered, or happiness and all hope of it will die. Love, comradeship, conference and trust in married life will banish it and bring sweet peace, confidence and harmony in its stead.

["Talking Business Matters at Home" will be the next topic in this series.]

Purity

Look not to lust, but hope and trust
That you may strength be given,
Both night and day, at work or play,
To live the laws of heaven;
Then, in the hour of Satan's power,
Your faith will never fail,
But stronger grow, as on you go
To realms beyond the veil.

M. A. STEWART.

A Little Less-on

A little more of kindness, a little less of self;
A little less of blindness, a little less of pelf;
A little more of striving to make a better plan;
A little less conniving to "beat" the other man;
A little less of grudging, a little squarer game,
A little less of smudging the other fellow's name.
A little less of shirking, a little less complaint,
A little more of working, a little more of Saint;
A little deeper thinking, a little keener sight;
A little less of shrinking from what we know is Right;
A little more decision, a little less of Fate;
A little clearer vision, a little less of Hate;
A little less of doubting, a little closer care;
A little less of shouting, a little more of Prayer;
A little less of shoving our fellow-workers, then,
A little more of loving, and we'd all be better men.

LON J. HADDOCK.

UTAH AGRICULTURAL COLLEGE, LOGAN, UTAH

The Tired Mother

(Selected)

They were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in paradise,
Of the flowers ever blooming, of the never-ceasing songs,
Of the wand'rings through the golden streets of happy, white-robed
throngs;

And said father, leaning cozily back in his easy chair,
(Father always was a master-hand for comfort everywhere):
"What a joyful thing 'twould be to know that when this life is o'er
One would straightway hear a welcome from the blessed, shining
shore!"

And Isabel, our eldest girl, glanced upward from the reed
She was painting on a water jug, and murmured: "Yes, indeed."
And Marian, the next in age, a moment dropped her book,
And, "Yes, indeed!" repeated with a most ecstatic look;
But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin lips, leaned lightly on her broom—
Poor mother! no one ever thought how much she had to do—
And said: "I hope it is not wrong not to agree with you,
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—HARPER'S.

The Recall of Judges

BY DR. JOSEPH M. TANNER

This subject is one which just now is made a political contention among the great political parties of the United States. It is not from a partisan standpoint that I approach the subject in this article; it is rather historical and legal. There is perhaps no phase of the political development of our country more interesting, from the standpoint of the historical, than that which relates to the proposed right of the people to turn a judge out of office after he has been duly elected and qualified. It may be said at the outset that in no country in the world have the judges such far-reaching and absolute powers as those exercised by the judiciary of the United States. Let us see briefly how this has come about.

We adopted a Constitution and put it in writing. The avowed purpose of that Constitution was to protect the people in fundamental rights against the encroachment and against the dangers of popular government, for popular government has its dangers. When Congress, therefore, passed a law, the question sometimes arose whether it was in violation of constitutional rights. If such a law did violate the Constitution it was evident that no part of our government was so well qualified to declare it unconstitutional as the judiciary. On the other hand, it was a very delicate matter for one body of men, especially the judiciary, to turn down the legislature, a more numerous and altogether more important body in the government of our country. That is what the judiciary practically had to do whenever it declared a law unconstitutional. As such a power, however, was experimental, in the early history of our country, the judges exercised such a power in great moderation and with great reservation. They said, then, that the court would not declare a law unconstitutional unless it were so palpably in violation of the fundamental law that no two reasonable men could have diverse opinions on that subject. In other words, the court said, if we had been legislators we would consider the law unconstitutional; but, as there is some doubt on the question, we will give the legislature, or Congress, the benefit of that doubt and not pronounce against the validity of an act of Congress.

In time the judges became less modest in the assertion of their powers, and judges took the bench who did not always make that fine discretion in favor of congressional enactments. The result was that if the judges considered the preponderance of reason or the argument against the constitutionality of the law, they

declared it invalid, even though there might be much said in favor of the view taken by Congress in the passage of the law.

Then we come to this anomalous situation, that the supreme court itself was divided as to whether the preponderance of reason or the argument was on the side of the constitutionality or unconstitutionality of the law. They were not asking themselves any more whether it was so clearly unconstitutional that no two reasonable men could have any substantial differences of opinion on the question, and they gave Congress, therefore, no benefit of the doubt.

It may be said that the people of the United States, until recent years, have been measurably satisfied with the conduct of our courts. A few judges have been impeached by Congress, as the Constitution provided; though judges were appointed for life, Congress might turn them out of office when they were guilty of treason or other high crimes and misdemeanors. This provision of the Constitution, it will be seen, put restrictions upon the judges by which they could be controled if they exercised their powers in an unconstitutional manner. There arose, in time, those who believed that judges ought to be removed from their offices when they were guilty of questionable conduct, even though they could not be punished in a criminal court for what they had done. They believed that judges might place themselves under obligations to money and other influences that would make it difficult, if not impossible, for judges to act in an impartial manner, and that the people should be permitted to say by a vote in an election called for that purpose, whether or not the judge should be turned out of his office.

Recently a judge of the United States has been impeached and by the judgment of the Senate lost his position. It is very doubtful whether this judge who was impeached could be punished in a criminal court for any violation of the criminal law. In dealing with this case, Congress brought to its assistance another provision of the Constitution than that which dealt with high crimes and misdemeanors. There is a provision that judges shall hold their offices during good behavior, and this good behavior clause the Senate of the United States evidently thought was sufficient to oust Mr. Archbald from his judgeship.

It will be seen that we have broken away from the question as to whether high crime or misdemeanor must be proven against a judge before he can be ousted. He may lose his office, also, for misbehavior, and that is a very general term, and enables Congress to say even in an indefinite manner whether a man is or is not fit to hold the office of a judge. The question now, as it touches the political phase of the case, is whether Congress and the legislatures shall determine the recall of the judges, or whether their recall shall be made or attempted by a vote of the people at large. That is a political question which I may not here discuss.

"Joseph Smith, Jr., as a Translator"

[This scholarly criticism by Dr. Webb, appeared in the *Deseret News*, January 18, and has been corrected by the author for the IMPROVEMENT ERA. The editor of *The News* introduced the article by the following note: "The author is a non-resident of Utah, and is not a member of the Church of Jesus Christ of Latter-day Saints. The article as received by *The News* was accompanied by the statement that the author had written it upon his own initiative, without request or suggestion from any member of the Church, and solely because of his interest in the subject, to which his attention had been drawn by the publication of the pamphlet by Episcopal Bishop F. S. Spalding, and comments thereon."—THE EDITORS.]

A Critical Examination of the Fac-Similes in the Book of Abraham

BY ROBERT C. WEBB, PH. D.

The title of this review is also the title of a pamphlet recently issued by the Right Rev. F. S. Spalding, Bishop of Utah, "with the kind assistance of capable scholars," which embodies a discussion of the "Mormon" prophet's abilities as a translator of ancient documents—including the Book of "Mormon" ("for the sake of argument")—in the light of his apparent failure to rightly interpret certain Egyptian drawings, commonly included with, and believed to illustrate, the Book of Abraham. Joseph Smith's failure to interpret these drawings is, presumably, established by the opinions of several prominent Egyptologists, who have been consulted by Bishop Spalding. These authorities, while differing among themselves in some details, all join in stating that Smith's interpretations are entirely wrong, and, in the words of one of their number a "farrago of nonsense." This looks very like a final disproof of the Prophet's claims, in this instance, at least, and has been received as such by a goodly portion of the public.

It is to be regretted that the Bishop's pamphlet is not in itself a more scholarly production, showing evidences of some original research on the matter in hand, in addition to the opinions of the several scholars quoted by him. We should then have been

able to take his points, one by one, and analyze them. He has given us, however, only a few extremely general criticisms, the common kernel of which seems to be this, "Joseph Smith could have known nothing of Egyptian drawings; therefore he knew nothing." The scholars quoted evidently do not consider the CAUSE CELEBRE, Spalding VS. Smith, a matter of sufficient importance to warrant the giving of desirable details in their expert testimony, and, in lieu of these essential and interesting facts, which should have been presented, seem inclined to fill valuable space with sundry expressions of contempt at the efforts of a non-professional translator.

All this is a genuine disappointment to the candid reader, who, in view of the promises made before publication, had expected to find Smith's points discussed and attacked, one by one, until all were disposed of. If possible, one might then have presented available counter-proofs and arguments in rebuttal. But, as it is, the prosecution rests its case on the reputations and standing of its witnesses, rather than on what they have established as regards the matter at issue. Consequently, the argument of the defense is entirely constructive.

In view of all the adverse testimony at hand, what may be said on the other side of the present controversy?

Has the defense a "leg to stand on?" Is there even a shadow of justification for the traditional explanations of the plates in question, as offered by, or attributed to Joseph Smith? In order to determine these issues, it will be necessary for the defense to do what Bishop Spalding or some one of his coterie of experts should have done at the start—take up each point in order, examine Joseph Smith's explanation, and determine, by research and reliance on the statements of competent scholars, precisely how far from, or how near to, the truth he has come in each and every case. That this is the proper course to follow is obvious when we consider that the trouble seems to be, not that they have given the defense too much to answer, but that they have not given enough. One and all they have said far too little for the good of the Bishop's cause.

In starting this discussion we must bear in mind that, as emphasized by several of Bishop Spalding's "capable scholars," the science of Egyptology began with Champollion's discovery of the key to hieroglyphic writing in 1822. Furthermore, we must not forget that the results of his discovery were not available to the world until the period, 1836-41, when his grammar was in course of publication. It is evident, then, as pointed out by Dr. Breasted, "that if Joseph Smith could read ancient Egyptian writing, his ability to do so had no connection with the decipherment of hieroglyphics by European scholars." Consequently, if Smith be found correct in more than one or two minor particulars, which should be evident to anyone, the inference is that his claim to extraordinary guidance seems in way to confirmation.

If we find him right in any one or several essential particulars, such fact may not be consistently explained by his wide reading on Egyptian subjects, since most of the matters at issue were very imperfectly understood and presented in his day, also, few, if any, of the best books then current were

probably available to him, even had he wished to consult them. If, then, he was right in one, or even several, particulars, the fact may be explained by coincidence; if he is found to be right in a majority of particulars in any given connection, it is clear that he must have been, at the least, an unusually successful guesser.

Again, we must carefully remember that the point at issue in the present controversy is only the correctness of his interpretation of the three plates usually included with the text of the Book of Abraham. No claim is made that any of the hieroglyphics here found form an essential part of the revelation to the "Father of the Faithful," which the book professes to embody. In the case of the circular figure, which our scholars agree in terming a "hypocephalus," or plate to be placed under the head of a mummy, for certain ceremonial reasons, Joseph Smith explicitly declares that the "writing . . . cannot be revealed unto the world;" "ought not to be revealed at the present time;" "will be given in the own due time of the Lord," etc. He does not even state that he understands them himself, or that he believes that he understands them. In the third plate, also, he attempts no direct translation, except to state that the name of "Shulem" is "represented by the characters above his hand."

On the showing in this matter, we may safely assert that, had Smith been the sort of person many of his critics would have us believe, he would probably have "rushed in" where even scholars "fear to tread," and given us some "translation," or other that might have been easily discredited on scientific examination. Particularly evident does this conclusion seem in view of the statement of Prof. Petrie in his "Abydos" (vol. 1) that the inscriptions on hypocephali are commonly so confused, erratic and uncertain that consistent translations may not be attempted. It is curious, indeed, that the very class of inscriptions found difficult by scholars should have been declared by Joseph Smith

to contain hidden and mystical matters that should not be declared to the world.

Several significant statements are made regarding these plates. Dr. Peters calls them "very poor imitations of Egyptian originals, apparently not of any one original, but of Egyptian originals in general." Dr. Breasted asserts that "these three facsimiles . . . depict the most common objects in the mortuary religion of Egypt."

We may admit, after examination of the usual line of Egyptian drawings, as found in numerous works in our great libraries, that Plates 1 and 3 do not represent the highest reach of Egyptian art, or of art after the Egyptian style. However, that they are taken from originals, either Egyptian, or after the Egyptian style, there seems to be no question among our commentators. There is one point that must be emphasized, however, and this is that, unless these drawings have been altered in several essential particulars, either in the process of transferring them to the printing blocks, or at some other time, they do not represent the common run of illustrations in the Book of the Dead, the best known, and most typical of Egyptian mortuary papyri. If there is no evidence that they were not altered in copying, there is also no evidence that they were so altered. Consequently, it seems logical to consider them precisely as they are. This, indeed, is all that can be done in the present discussion, since any arguments based on presumed alterations would probably be rejected by the Latter-day Saints; while the claim that these pictures may be in their original form seems to be assumed by the Bishop's panel of "capable scholars."

FAC-SIMILE NO. 1.

In the discussion of the first of these plates in Bishop Spalding's pamphlet, there is a slight variation of opinion among the experts. Thus Prof. Petrie calls the scene "Anubis preparing the body of the dead man." Dr. Breasted calls it "Osiris rising from the dead." Dr. Peters declares that it

represents "an embalmer preparing a body for burial." The others seem similarly opinioned, Dr. Bissing adding, however, that "the soul is leaving the body in the moment when the priest is opening the body with a knife for mummification." None of these eminent authorities suggests that the drawing has been altered. Dr. Lythgoe of New York, however, as reported in an interview in the NEW YORK TIMES (Dec. 29, 1912,) asserts that the knife in the hand of the standing figure has been added, and, also, that this figure is "shown with a human and strangely un-Egyptian head," in place of the jackal head of Anubis, which he thinks was in the original. This latter defect might be attributed to the unskilfulness of the original engraver, who worked without the help of photography, and has already been roundly blamed for "ignorant copying" of the hieroglyphics.

These slight variations of opinion, while in no way impugning the authority of any of these eminent scholars, may reasonably be accepted as presumptive evidence that the plate, as shown in the Book of Abraham, is not familiar to Egyptologists, and that no duplicate is known. There are numerous representations of Anubis, "protector of the dead," standing beside the corpse or mummy on its bier. It may be safe to assert, however, that, in all such drawings, Anubis is shown in the conventional manner, having a jackal's head with elongated snout, never with a human head. Furthermore, in all such scenes, the dead lies in perfectly composed position, also flat upon the couch, any such elevation of the limbs, or raising of the body, as is shown in the Book of Abraham plate, being entirely unknown. It is evident that the position of the limbs, and of the body led Dr. Breasted to believe the scene to represent the resurrection of Osiris.

That the picture indicates a person dead, about to die, or in the act of rising from the dead, seems demonstrated, and on this point all explanations agree. But before proceeding to a discussion of the explanation given in

connection with the Book of Abraham, it is in order to inquire as to precisely what reference is made to this picture in the text. Here Abraham is represented as saying:

"And it came to pass that the priests laid violence upon me, that they might slay me. . . . upon this altar; . . . It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

"That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, Rahleenos, which signifies hieroglyphics.

This passage may be interpreted to signify that the representation is ideographic, rather than literal. The several idols are disposed beneath the couch, or altar, rather than in the position indicated in the text, which specifies that this altar "stood before the gods." If, then, we are to understand that this figure constitutes an hieroglyphic ideogram, it is perfectly consistent to see the representation of a human sacrifice—or attempted sacrifice—in the positions shown here for all elements of the picture, the gods being shown in the most available empty space in the drawing.

However, reasonable as this explanation appears, and consistent with the text, as it seems to be, there are several real difficulties in the way of proposing it as an immediate solution of the matter. In other words, sundry objections—well founded enough in themselves, and not of necessity hostile in character—must be met and considered on their merits. These objections have been made, as all know, by recognized authorities on Egyptology; men who have devoted careful attention to Egyptian drawings and inscriptions, who are recognized authorities in their field, and who, in addition, have no immediate interest in any controversy between the "Mormons" and other bodies. Furthermore, these ob-

jections furnish the basis for just such a careful inquiry into the claims of Joseph Smith as Latter-day Saints are constantly inviting.

Briefly expressed, the findings of the Egyptologists, as given in the Spalding pamphlet, agree in the statement that the "gods of Elkenah, Libnah, Mahmackrah and Korash" are merely the "mummy pots" for containing the viscera of the deceased, as shown in innumerable Egyptian death scenes, and that the presence of the heads on the covers—the hawk, the jackal, the cynocephalus and the man—indicates a period far posterior to Abraham's lifetime. In the words of Dr. Lythgoe, as quoted in the NEW YORK TIMES interview, there were three distinct stages in the development of these mummy pots. "In the earliest, when Egyptian art consisted of things made from Nile mud, the jars had ordinary flat lids. Afterward they contained the head of a single human as a stock design for the lid, and afterward the heads of the four sons of the mythological god Horus appeared on the lids." These facts led Dr. Lythgoe to place the date of the Book of Abraham picture in the third period of development, which should fall somewhere after 1400 B. C.

As the history and identity of these four sons of Horus are important to this discussion, the following quotation from Dr. Budge (Book of the Dead) may be given here:

"The four children of Horus are named Hapi, Tuamautef, Amset, Qeb-sennuf. The deceased is called their father. His two arms are identified with Hapi and Tuamautef, and his two legs, with Amset and Qeb-sennuf; and when he entered into Sekhet-Aanru [the Field of Aanru flowers, the Islands of the Blessed] they accompanied him as guides, and went in with him, two on each side. They took all hunger and thirst from him, they gave him life in heaven and protected it when given. . . . Originally they represented the four pillars which support the sky, or Horus. Each was supposed to be lord of one of the quarters of the world, and finally became the god of the cardinal

point. Hapi was the god of the North. Tuamauf was the god of the East. Amset was the god of the South. Qeb-sennuf was the god of the West. In the xviiith Dynasty the Egyptians originated the custom of embalming the intestines of the body separately, and they placed them in four jars, each of which was devoted to the protection of one of the children of Horus, that is to the care of one of the gods of the cardinal points. The god of the North protected the small viscera. The god of the East protected the heart and lungs. The god of the South protected the stomach and small intestine. The god of the West protected the liver and gall bladder."

This quotation suffices to show that these four "canopic deities" possessed attributes quite above and independent of the somewhat ignoble duty of furnishing convenient receptacles for containing the entrails of the mummied dead. They were, in fact, as the gods of the four quarters, also typical of the peoples of the four quarters; hence of the world in general, outside as well as inside of Egypt: that the text of "Abraham" mentions the "idolatrous god of Pharaoh," as distinct from these four is interesting. Whatever the author of the Book of Abraham intended to indicate by calling these gods by the names of Elkenah, Libnah, Mah-mackrah, and Korash is not clear, but, on any hypothesis it is possible to hold that they are typical of the "gods of the nations round about," the tutelaries of several definite tribes, one located, perhaps, in the Biblical town of Libnah. The eclectic priesthood that worshipped them, also worshipped the crocodile god of Egypt, thus forming a pantheon by no means unusual in ancient times, when the rule was for one nation to identify the gods of others with members of its own company of deities, or even to adopt the gods of foreigners. Had any such document as the Book of Abraham been found and translated by scholars, some such line of reasoning would probably have been followed, in view, particularly, of the direct statement that the "manner of

the figures" is hieroglyphical, signifying, possibly, symbolic.

According to the accepted Biblical chronology, Abraham visited Egypt in the latter part of the nineteenth century B. C., although some modern historians have placed the date several centuries earlier. It has been believed, however, that he was in Egypt in the early centuries of the Hyksos domination, which would probably place the date later than 2100 B. C., and earlier than 1700 B. C. This latter supposition would seem to account for his hospitable reception by the Pharaoh of the time, also, in part, for the numerous Abraham legends found among Semitic peoples and in the Koran. It is possible, also, on the basis of certain historic testimony, to hold that Joseph, who probably came to Egypt about two centuries later than Abraham, took service under one of the later Hyksos kings. The overthrow of the Hyksos, and the incoming of the Eighteenth Dynasty under Aahmes, would seem to correspond to the accession of the "Pharaoh that knew not Joseph."

According to the testimony of antiquity, and of the Oriental World, Abraham was a very important person; not only beloved of God, but also very great among men. The belief, then, that he was held in such high esteem among the Egyptians, that a cult was formed to represent him or his reported teachings may be ranked among tolerable hypotheses. That he should have written a book, embodying his religious and other beliefs, or that such a book should have been produced and attributed to him, are among the possibilities. Provided that these suppositions are in any sense correct, such a book might have come to be so highly esteemed, for its holiness, even for supposed "magical potency," among some portions of the Egyptian population, at least, that it would have been buried with their dead, as was the Book of the Dead, the Sorrows of Isis and Nephthys, and other mortuary volumes.

That the Book of Abraham purports to be such a work is shown by the ac-

cepted account of its finding and translation. According to Joseph Smith's own story, the papyrus on which the three plates under consideration appeared was found upon a mummy purchased from a Mr. Chandler, who had had it on exhibition at various places. Chandler had come to the Prophet asking for assistance in translating the "hieroglyphic figures and devices," and later gave him a letter stating that his interpretations agreed with those given by the "most learned" of several cities "in the most minute matters." Subsequent to the purchase of Chandler's mummies and papyri by "some of the saints at Kirtland," Joseph Smith set himself industriously to the task of translation. He records that "with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy, found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt." The Book of Joseph, it would appear was never given to the world.

Some of the Latter-day Saints seem to have believed that the papyri in question represented the actual autographic work of Abraham and Joseph—that the hand of Abraham had pressed the very papyrus handled by Joseph Smith. Such a conclusion, however, does not seem to be involved in the text of Smith's account, and need not be considered authoritative. Smith undoubtedly believed that the documents in his hands were books written by Abraham and Joseph, but he does not state that they might not have been copies of the originals. Assuming, then, that he made a correct translation, through superhuman guidance, or otherwise, the criticisms alleging dates later than Abraham's time are effectually answered. The copyist of some later day, finding images of the "Canopic gods," or of any similar animal-headed gods for that matter, shown "after the manner of hieroglyphics," as previously stated, naturally disposed them in the order most familiar in his

day. The same remark may be made concerning the third plate, and the many difficulties suggested by scholars are thus explained.

Nor does this theory seem wholly absurd, in view of the fact that such an attempted sacrifice as is described in connection with the first plate, or such a court scene as is alleged to be represented by the third plate, might very readily have been confused with the more familiar "embalming" or "resurrection," on the one hand, and "Osiris judging the dead," or "Osiris receiving adoration," on the other.

If, in addition to these evident occasions of misunderstanding, the hieroglyphic writing expressed, not Egyptian, but Semitic, words—the language of Abraham, in fact—the confusion in the mind of the scribe would seem to have been nearly inevitable. Assuming, even if only "for the sake of argument," as Bishop Spalding has done in another matter mentioned in his pamphlet, that Joseph Smith really translated the papyrus in his hand, the hypothesis assuming a Semitic dialect, written in hieroglyphics, seems reasonable from his use of several Semitic words—Kolob, etc., which Dr. Sayce assures us "are unknown to the Egyptian language." It also explains the confident manner in which he ascribes the use of such Semitic words to the Egyptians.

Furthermore, if the second figure, the "hypocephalus," be claimed as original with the author of the Book of Abraham, the subsequent use of precisely similar charts for mortuary purposes would seem to add new weight to the hypothesis that the book in question was familiar in some quarters; hence that the hypocephalus came into its known historical use because of the evident mystical significance of its several figure-elements.

Although this explanation of the matter can be expected to carry no very strong presumption of probability to the minds of Egyptologists, who will probably continue to regard Smith's explanations as quite in line with those of Athanasius Kirscher, the immensely learned Jesuit of the seventeenth cen-

tury, or of Dr. Adolph Seyffarth, whose scheme for interpreting hieroglyphics had its partisans, even after the accuracy of Champollion's conclusions had been accepted, the fact that Joseph Smith actually gave the true and subsequently-ascertained meaning to a very large proportion of the objects, which he professed to describe, is a fact demanding some comment other than ridicule.

Turning now from consideration of the standing and reclining figures, about which there seems to be a very pronounced difference of opinion, also from the "gods of the four quarters," whose association with mummy pots seems to constitute a very evident loss of caste in the minds of most observers, we may take up the other matters in turn. Thus, we see the crocodile, like the other "gods" beneath the "altar." His presence there might be interpreted to signify the evil genius who ever lay in wait to deprive the dead of his "magical" power of coming safely into the presence of the gods of Amenti (the Netherworld), and of surviving their judgments. Such a representation of the crocodile is undoubtedly a part of his functions as the God Sebek, a form of Ra, as indicating the "destroying power of the sun," and who was worshiped in Egypt as far back as the time of the xiiith Dynasty. "There may have been a time," says Dr. Charles H. C. Davis, "when he was worshiped throughout Egypt, but in the Graeco-Roman period he was a local deity so disliked in most parts of Egypt that the Arsinoite nome, where he was worshipped, does not appear in the geographical lists."

Another notable figure in this plate is the flying bird, marked 1. Joseph Smith calls it "the angel of the Lord," but it is notable that it is not identified with a dove, or other sacred emblem. The authorities quoted in Spalding's pamphlet call this figure "the hawk of Horus"; "a bird, in which form Isis is represented"; "the soul (Kos) flying away in the form of a bird"; "the soul in the shape of the bird," and "Isis." Any one of these explanations is perfectly logical and con-

sistent on the supposition that the scene is one from the Book of the Dead, or some other mortuary work of the Egyptians, although the form and position of the figure differ widely from conventional usage. The "hawk of Horus," usually considered as a representation of Isis, who, according to the fable, gave birth to Horus in the form of a hawk, is often shown in mortuary pictures, but usually appears standing upright, with folded wings, at the head of the bier, while the goddess Nephthys, also in hawk form, stands in similar pose at the foot. The hawk in the air, or in flight, is conventionally represented side on, with wings on the down stroke, extending beneath its body. In this form Isis may occasionally be identified in the death chamber, but very usually in company with Nephthys. Furthermore, the conventional representation of the "soul flying away in the form of a bird" shows a human head on its shoulders, and the wings similarly on the down stroke. So much for the conventional manner of representing the flying bird in such connections.

On the supposition of one of the critics that this plate has been altered, and that a "human and strangely un-Egyptian head" has been drawn on the standing figure, which he calls "Anubis," it is strange that the bird is changed in no particular. The ascribed character of an angel would undoubtedly have seemed to demand the change of the head, or of the whole body, for that matter, to human form. Had a human head appeared in the original, the change to the bird head is not to be considered. Here, it would undoubtedly have appeared, was an angel in the proper traditional form, no change being demanded to fit the description. If the bird was drawn in upon the original scene, which did not show it, the reasons for not inserting some figure like an angel, instead, must seem obscure. In view, however, of its decidedly un-Egyptian appearance, it seems allowable to state that the interpretation making this figure to indicate the "Angel of the Lord" has quite as great

presumption of probability as any of the other proposed explanations.

The figure marked 10 in this plate, and evidently a votive table, is, for apparently obscure reasons, said to signify "Abraham in Egypt." But this interpretation will be discussed in connection with Plate 3, where it is repeated.

We find the number 11 attached to a panel of apparently haphazard lines and rectangles, and indicating the interpretation, "designed to represent the pillars of heaven, as understood by the Egyptians." While the Egyptians did not "understand" so many "pillars of heaven" as are apparently shown here, we find several interesting coincidences of shape, if nothing more, with certain pictures and ideograms having meanings similar to those mentioned in this explanation. For example, near the left end of this panel we find a fairly good diagram of one of the several traditional representations of the construction of the heavens. But for the broken lines in the print, we should see here three squared hoops or rectangles, the second within the first and the third within the second. This is a fairly correct diagram of the Goddess Noot bending over the earth, her body unnaturally elongated to form the sky, and her feet and hands resting upon the ground. Along her belly the sun daily moves from east to west. Beneath her is another shorter and smaller figure in similar pose, which is believed to represent the night sky, along whose body the moon travels nightly in precisely similar fashion. Below this figure again, and within the arch formed by her body, stands yet a third, Shu, the brother of Noot and god of the air, whose task it is to uphold his sister in her rather uncomfortable position. He is represented as standing somewhat impossibly, upon his feet and shoulders, while his head and neck lie along the ground to the front of his body, and his arms to the rear. This fantastic group shows one traditional Egyptian concept of the heavens and of the "pillars of heaven." In another figure the sky is represented

as a cow, whose four legs, like the four limbs of the human Noot, form the pillars of heaven. In one familiar hieroglyphic ideogram for the sky or the heavens, Noot is shown bending as above described, over symbols of the air and earth. Also, as shown in Champollion's Dictionary, two squared, or rectangular, hoops, the one within the other, indicate the sky, or the heavens.

The Canopic Gods, as the four pillars of heaven, are sometimes represented ideographically by four perpendicular lines, each an elongated "Y." Some suggestion of such an ideogram occurs at the right end of this panel. Similar perpendicular lines, surmounted by a bow-shaped curve, form the traditional ideogram for "rain," "storm," etc., the bow indicating the sky. Some of these "correspondences" seem interesting.

The section marked 12 is explained as indicating "the firmament over our heads, . . . the heavens." Although the symbolism is not clear, the crocodile figure is in the correct surroundings, if we understand it to indicate Sebek, "a form of Ra (the Sun God) and the destroying power of the sun;" for such was the "idolatrous god of Pharaoh" at an early Egyptian period. Perhaps the animal-headed idols also appeared originally, also, in "the heavens." This would account for the "confusion," which ultimately resulted in their transfer to places "beneath the altar." According to the Book, Abraham must have derived some idea that these "gods" were real existences, even if "false" objects of worship; and "the heavens" usually house all "gods."

FAC-SIMILE NO. 2.

The consideration of Joseph Smith's interpretations of the second plate of the series reveals several surprising facts. Indeed, while one must feel obliged to consider respectfully the statements of Egyptologists touching the details of this plate, their common conclusion that Smith's explanations are all wrong seems very ill-founded, and may be questioned.

All our authorities agree in calling this figure a "hypocephalus," which is

to say, a disk drawn on papyrus, enameled fabric, metal or clay, and placed beneath the mummy's head in a late period of Egyptian history. These hypocephali are frequently referred to as "magical disks," and their assumed effect has been stated to have been "to prevent the loss of the mummy's head," "to keep the deceased warm in the Netherworld," etc.

Regarding the origin of these disks or the interpretation of their inscriptions, scholars are very uncertain. Prof. Petrie says ("Abydos," vol. 1):

"The latter [inscriptions] are hopelessly confused; many of the groups of signs having but a faint resemblance, if any, to known words. Although there are some thirty specimens in the various museums, a comparison of these . . . does not help much in their decipherment; and it would therefore be very undesirable to offer even a conditional translation. . . . The hypocephalus appears to have had its origin in connection with chapter clxii of the Book of the Dead. From the rubric of this chapter we learn that the figure of the cow Hathor was to be fashioned in gold, and placed upon the neck of the mummy; and that another was to be drawn upon papyrus, and placed under the head, the idea being to give 'warmth' to the deceased in the Underworld. After the eighteenth dynasty the cow-amulet fell into disuse, and the drawing upon papyrus developed into the hypocephalus, upon which the cow always remained an important figure. Papyrus was almost entirely abandoned in favor of more durable material, such as linen, stucco, and rarely bronze. The fashion, however, was not long-lived, and did not survive the fall of the thirtieth dynasty."

This theory, which may be held to explain, in part at least, the mortuary use of hypocephali, because of the presence of the "cow of Hathor" as an "important figure," probably would not be urged as a full solution for the origin and entire significance of this type of document. The cow figure is obviously no more prominent than several others, which do not seem to

be demanded by the directions touching amulets, etc., in the Book of the Dead. It may be admissible, therefore, to hold that such disks had originally some significance independent of mortuary use, and that they came to be used for the purpose specified for certain reasons—including probably the presence of the cow figure—that are not wholly apparent, even after exhaustive research.

The general appearance of the drawing would seem to suggest an astronomical or astrological diagram, although the disposition of the several figures, mostly familiar in Egyptian art and religion, might warrant the conclusion that the real ultimate meaning is properly esoteric, intra-temple or sacerdotal. As the secret lore of the Egyptians was evidently committed to writing very seldom, if ever, it is not remarkable that Egyptologists must base their explanations largely upon exoteric, extra-temple and popular sources of information. Hence many theories on these matters may be regarded as insufficient and tentative, because they leave so much still to be explained. The theory of an origin and significance for hypocephali, independent of mortuary use, successfully evades the inferences of Dr. Breasted's criticism, that these drawings "did not appear in any Egyptian burials until over a thousand years after the time of Abraham." The date of their origin may be held to be quite as uncertain as their original significance.

The majority of known hypocephali conform in general details with the second plate of the Book of Abraham. The common, hence, apparently, the essential features are those designated here by the figures, 1, 2, 4, 5, 6, 22, 23. In space 3 several hypocephali have two boats, the one above the other. In space 7 an attenuated ramphant animal figure with a long tail, commonly identified with Nehebka, the serpent god, appears on some examples, instead of the one shown in the Book of Abraham diagram. Other hypocephali show the seated figure, 7, close to the circumference of the inner circle, with no

other figure in front of it. Some have several cynocephali in addition to 22 and 23, usually four more, making six in all; these occupying the spaces to the right and left here filled with hieroglyphics. In several, also, additional figures are drawn behind the Canopic Gods, shown at 6. What these variations may signify it is, of course, impossible to determine. Egyptologists agree fairly well, however, as to the identity of most of the figures, although the meaning of the whole may not yet have been decided upon.

The explanations of this chart or diagram in connection with the Book of Abraham, it is desirable to emphasize, deals solely with the pictorial elements. No interpretation of the inscriptions is offered. The comment in reference to 8, "writing that cannot be revealed unto the world; but may be had in the Holy Temple of God," is reasonable, in view of the probably esoteric significance of the drawing, as already suggested. The explanation of the diagrams as astronomical or cosmological agrees very closely with the findings of scholars, even as stated in the Spalding pamphlet. Herein, indeed, is the most notable example of the fact that too little, and not too much, has been said in the controversy.

The central figure, numbered 1, evidently double-faced, seated and holding some form of sceptre or symbolic staff in the outstretched right hand, differs from the figure occupying the same position in other hypocephali. In general, this central figure is shown with four heads or faces, two looking each way, and appears to warrant the explanation of Dr. Petrie that it indicates the four-ram-headed god of Memphis, a form of Ra, the Sun God, whose heads indicate "the spirits of the four elements, RA (fire,) SHU (air,) GEB (earth,) and USAR (water,)" supposed to be united in him. Since, however, the figure under consideration evidently does not show four heads of rams or other beings, and is evidently double-faced only, it is reasonable to conclude that some different explanation must apply here.

The double-faced figure is, also, primarily, a representation of Ra, the Sun God, and is so drawn to combine his two personified aspects, Khephera, the morning, or rising, sun, and Tmu, the evening, or setting, sun. Commenting on a hypocephalus showing a figure at 2 very similar to the one shown here, Prof. Petrie remarks: "At the top is the double god, who personified the rising and setting sun." On this showing it is reasonable to conclude that the double-faced figure at 1 also represents the sun, or a sun, having its rising and setting. This conclusion becomes all the more probable in view of the presence of the two cynocephali, 22 and 23. Dr. Petrie ("Abydos," vol. i), commenting on a hypocephalus also containing only two such figures, says "Two small apes, the final degradation of the eight adoring cynocephali [who are often shown greeting the rising sun] may be noticed. These represent the four primeval pairs of gods of chaos, . . . called collectively 'KHEMENU.' . . . Figures such as these are to be found on nearly all known hypocephali, however erratic the inscriptions."

These cynocephali are pictured in representations of the rising sun shown in numerous papyri of the Book of the Dead. A common device shows the rising sun supported by a pair of arms starting from the tau cross (the crux ansata,) or "symbol of life" (ANKH,) which, in turn, is supported on a ribbed pillar (TAT,) the "symbol of Osiris," the God, or King of the Netherworld. Isis and Nephthys, in either human or symbolic form, kneel at the base of the column, while the company of cynocephali, sometimes six, sometimes seven, occasionally eight, the "transformed openers of the eastern portals of heaven," follow the sun upward, "raising their hands in adoration."

Such examples show that these cynocephali, whatever their original signification, are the proper traditional companions and worshippers of the sun. On hypocephali, however, these apes are shown with globes or disks upon their heads, which is a notable departure from the common

line of drawings showing them with the rising sun. The figurative significance of the globe, or disk, upon the head of a figure, or in inscriptions, is that of the sun or moon. In this case the disks evidently rest upon an arch-shaped base, strongly suggestive of the horned moon, and presenting a very good reproduction of the hieroglyphic ideogram for moon, which is so written. Unless, therefore, we quite misunderstand the significance of Egyptian symbolism, it seems probable that these ape figures, crowned with disks or globes, indicate moons or satellites of some sun or planet, which they are following "adoringly." It is clear, therefore, that, whatever else may be implied in this figure, we have here some one of the numerous forms of Ra, which is to say the sun, or a sun, with his accompanying KHEMENU, or else planets or moons.

The explanation given in connection with this figure is that it indicates "Kolob, signifying the first creation, nearest to the Celestial." The form of this word would seem to suggest a Semitic etymology, akin, perhaps, to the Hebrew word KALAB, a dog; whence, possibly, Sirius, the Dog-star, so called. According to the further explanation, it gives light to the sun and other bodies, through the medium of 22 and 23, which are called, collectively, Hahko-kau-beam. This curious word is also Hebrew, although judging from the spelling, the pronunciation is expressed, rather than the direct transliteration. It is the Hebrew, KOKOB, a star, KOKOBIM, stars; the syllable HAH, representing the definite article, whence, "the stars."

By a similar line of argument, as already noted in the quotation from Prof. Petrie, the figure marked 2 may also be found to indicate the sun, or a sun, also having his rising and setting. Provided that this body be visible from the earth, or any other planet, for that matter, the statement is obviously correct. On the whole, the inclusion of two separate figures, each evidently indicating a sun, may be held to imply that they are too separate bodies, which is what is stated

in the explanation given by Joseph Smith.

The figure marked 5 is called in the Book of Abraham caption, "one of the governing planets . . . said by the Egyptians to be the sun." The agreement among Egyptologists is that it represents the "cow of Hathor," which identification is evidently based on the assumption, as above noted, that the hypocephalus originated in obedience to the directions of the Book of the Dead specifying an amulet for the dead shaped like a cow. By itself, this figure might be held to signify any one of several different possible symbols. In juxtaposition with the four Canopic Gods (6) in front, and the curious figure, apparently feminine, to the rear, there is a strong suggestion of a mystic group appearing in several papyri of the Book of the Dead. In this group as shown, for example in the Papyri of Ani and of Henefer, the UZAT eye, the eye of Horus, is mounted on a pedestal immediately in front of the recumbent figure of "the great cow Mehurit, the Eye of Ra." To the rear of Mehurit, again, is a group showing the Canopic Gods standing at the four corners of a tomb, or funeral chest, from which emerges the form of the divine Ra, holding the ANKH, the symbol of life, in each hand. Undoubtedly, the group thus described shows the sun under three different mythological, or esoteric, similitudes. In the present diagram the UZAT eye serves as the entire face of the female figure standing behind the cow, which, in turn, looks toward the Canopic Gods.

In the curious symbolism of the ancient Egyptians some phase of sun lore seems to emerge from behind nearly every one of their greatest gods. Considering their pantheon as a finished whole, it may be said that they worshipped the sun under manifold forms, and that they worshipped a mysterious hidden supreme God through the visible medium of the sun. Thus, Ra and Horus both indicate the sun. Horus is the youthful or rising sun, also the sky, as previously suggested. He is, mythologically speaking, distinct from Ra, who is generally considered as the

Sun God proper. As the sky god, Horus is represented as saying in a certain ritual hymn, "I am Horus, and I come to search for mine eyes." In a similar poem, he is said to regain his eye, the sun, at the dawn of day.

The Goddess Hathor also figures in the sun cycle as the sky at dawn, from which association is derived her character as the Goddess of love and beauty—she is known to the Hebrew Scriptures as Ashtoreth. Her original form seems to have been that of a cow, the memory of which was always retained in the horns shown on her coiffure or head dress. The heifer Mehurit, or Mehurt, is sometimes identified with the cow Hathor, sometimes, with Noot, who, as already explained, is often represented in the form of a cow. In both cases the cow is said to represent the sky at dawn, when the sun is born of his mother Noot; or else "that part of the sky where the sun is;" hence, by no very remote figure, the sun himself. In brief, this figure, "is said by the Egyptians to be the sun."

The group marked 6 evidently pictures the four Canopic Gods, the children of Horus, who, as already stated, represent the four cardinal points. The sole difference between this statement and that given in the Book of Abraham caption, "represents the earth in its four quarters," is precisely the difference between moving around an arc on the circumference of a circle and cutting across a chord.

The figure marked 4 in the plate is explained as the "expanse, or the firmament of the heavens." Commenting on a precisely similar figure on a hypocephalus described and figured in his "Abydos," Prof. Petrie calls it "Horus." In the Spalding pamphlet, however, Prof. von. Bissing identifies it with "the God Sokar in the Sacred Boat" (misprinted "Book"). Both identifications have good authority. If it is Horus, however, the case is clear; if Sokar, we must inquire regarding his history and significations.

Sokar, Sokaris or Seker was a very ancient deity, "of whom very little is

known, except when in combination with others." Prof. Adolf Erman ("Handbook of the Egyptian Religion") calls him "the ancient Memphite god of the dead." Broderick and Morton ("Dictionary of Egyptian Archaeology") state that, "he was the sun god at one time, and his emblem (a sparrow hawk) was carried around at festivals in the sacred bark called HENNU. The great festival of Sokaris was held at Memphis in connection with the winter solstice. To him, it seems, especially belonged the fourth and fifth hours of the night, through which Ra, the Sun, nightly passed on his journey from sunset to dawn. He is represented as a mummy with a hawk's head." Easily the most familiar form of Sokar is in the triune deity, Ptah-Seker-Ausar (Osiris), the god of the resurrection, who seems to have combined the attributes of the ancient gods, Ptah and Seker, with those of Osiris. Ptah is an ancient form of the supreme god of the Egyptians. Sokar himself, like Horus, seems to be the god of the sun or of the sky, or firmament, both material and eternal.

Whether, or not, this figure indicates any particular god or sacred symbol of the divine is evidently uncertain. We may assert, however, that the boat is merely the "sky-boat" of sun and moon deities in general, while, except for the spread wings, the bird figure closely approximates the hieroglyphic ideogram for birds in general. That it indicates some reference to the sky, or the "expanse of the heavens," is evident.

The explanation of this figure 4 adds further, "also a numerical figure in Egyptian, signifying one thousand." It is a curious fact that one having "no connection with . . . European scholars" should have suspected that any numeral whatever was indicated by this figure. It is well to note, however, that the "HENNU" boat indicates a million, a million years, rather than a thousand.

The explanation of the figure marked 7 is given in the words, "rep-

resents God sitting upon his throne, . . . also the sign of the Holy Ghost in the form of a dove." The analysis of this group is very nearly the most interesting of any on the entire plate. In virtually all "hypocephali" examined the space corresponding to this group is occupied by a seated winged figure, before which, in general, stands the phallic serpent "Nehebka," as already suggested, holding the UZAT eye in outstretched hands. The figure called "Nehebka," however, is radically different from the one shown in the present plate, the only common point, in addition to the position, is the sacred eye held before the face of the seated figure. In another point this group differs from other "hypocephali" examined, and that is in the presence of the prayer table here shown. This sign, a table surmounted by supplicating or adoring hands and arms, is always the sign of the presence of God, or of a god.

The group shown in the common run of hypocephali is evidently entirely phallic, the seated figure being usually identified with the dual god, Horus-Min, who, in certain local cults, combines the offices and functions of Horus and a deity known as Min. This latter was, according to Egyptologists, originally a local god of the desert, and of strangers, in general. He is also identified with a deity called Amsu. By other, or later, ascriptions, he becomes identified with the creative principle of nature, or the universal generative power typified in phallic symbols. In this matter we may understand his partial, or occasional, identification with Amen-Ra, the supreme god, the Creator, according to the theology resulting from the recognition and assimilation of the Theban deity Amen (Ammon or Amun). Whence, some authorities have called this seated figure Horemmon (Horus-Ammon).

There may be allowed to be a difference of opinion, as to whether the group shown here is the original form, or whether it is merely a variation of the usual, as shown on the common

hypocephalus. There is, however, no obvious reason for changing from the phallic to the non-phallic character, if we consider this only one of a general run of Egyptian documents. On the other hand, there is a very good and sufficient reason for making the change from such a group as this to the phallic character, if the interpretation offered by Joseph Smith is in any sense correct. Smith called this seated figure "God sitting upon his throne," hence the Creator of the universe. According to the conception evidently held by him, and, presumably also, by the original compiler of this group, the Almighty Creator operates by virtue of a word of power. To the Egyptian artist, the symbol of creative power is the phallic symbol. Hence, knowing, perhaps, that this group represented God, he embellished it according to one of the most popular of Egyptian concepts, relating to the beginnings of things. The familiar variation of this group adds strong presumption in favor of the description given in Smith's caption.

The presence of the UZAT eye in this group is also interesting. It is probably the commonest of all Egyptian symbols, both as a familiar element in sacred pictures and sculptures, also as an amulet for the dead and the living. Originally, of course, it indicates the sun, which is often described as the "eye of Ra," etc., as already suggested. In this sense, by a poetic figure, understood literally, it is also the eye of God, the all-seeing eye. Consequently, as this "divine eye" (the sun) is the most evident proof of God's presence, both physically and spiritually, its image is the most logical reminder of Him. Because of this, perhaps, the image of the divine eye came into almost universal use as an amulet, and was believed to be effective, not only in warding off evils and mishaps of various kinds, but also as indicating good gifts and good wishes in general. For this latter reason, this symbol came to be known as the UZAT eye, which is to say the eye of all that is "healthy" and "nourishing;" for such

is the meaning of this word in the Egyptian language. The eye offered, as in the group under consideration, to an image of deity, may indicate either a gift of all good things by ascription through this their type, or merely as an ideogram of divine attributes.

We may see, therefore, that this group certainly represents "God sitting upon his throne," because it represents God as a Creator, which is evidently what the Egyptians understood it to signify, when they varied it, as already shown. The conventional representation of a throne is shown in this group, as also in Fig. 3, where it is mounted on the boat.

This brings us to a consideration of Fig. 3, which is explained as "made to represent God sitting upon his throne, clothed with power and authority: with a crown of eternal light upon his head; representing also the grand keywords of the Holy Priesthood." As to how this figure represents these sacred "keywords" must be, of course, a matter hidden from the uninformed. Regarding the other statements, however, several very happy coincidences are to be found.

According to Dr. A. M. Lythgoe, as reported in the NEW YORK TIMES interview, "The representation is the most common of all in Egyptian papyri. It is the view of the sun god in his boat. The 'Mormon' version is right in that this is one picture of a god, but it is the chief god of a polytheistic people, instead of the God who was worshipped by monotheistic Abraham, and pictures of him were among the widely distributed pictures in Egypt."

The article then proceeds to animadvert on the Prophet's explanations for presenting no translations of the hieroglyphics in this chart, remarking that this shows "that at times the divine power . . . left him." It then continues: "The things that puzzled the inspired 'Mormon' translator were no puzzle at all to Dr. Lythgoe. They were simply snatches of a hymn to the Sun god inserted on every flat disk that was put, for its magical effect as

a charm, under the head of the ordinary mummy."

It may be that Dr. Lythgoe is able to translate the hieroglyphics on this disk, although he has favored us with none of the "snatches." However, his remarks on "monotheistic Abraham" are scarcely applicable, since, as any reader of the Book of Abraham can readily perceive, it does not inculcate the variety of monotheism which denies the existence of "other gods." A large part of it, in fact, is devoted to a version of the creation story, in which, following the Hebrew usage of a plural noun (ELOHIM) for the word usually translated "God," the creation of the earth and its inhabitants is attributed to "the gods."

The figure seated in the HENNU Boat, crowned with the disk of the sun, is usually identified with Ra, the Supreme God, who was worshiped through the symbol of the sun. In his boat, called the "Bark of Millions of Years," meaning, perhaps, of eternity, he floats daily across the sky, crowned with the glory of the everlasting sun. Of this conception of God, Dr. Budge says:

"Ra was the name given to the sun by the Egyptians in a remote antiquity, but the meaning of the word, or the attribute which they attributed to the sun by it, is unknown. Ra was the visible emblem of God, and was regarded as the god of this earth, to whom offerings and sacrifices were made daily; and when he appeared above the horizon at the creation, time began. In the pyramid texts the soul of the deceased makes its way to where Ra is in heaven, and Ra is entreated to give it a place in the 'bark of millions of years,' wherein he sails over the sky. . . . In his daily course he vanquished night, and darkness and mist and cloud disappeared from before his rays. Subsequently the Egyptians invented the moral conception of the sun, representing the victory of right over wrong and of truth over falsehood."

An investigation of the God Ra, his attributes and the hymns addressed to him, seems to furnish a strong confirmation in point for the remark of Prof.

Rawlinson ("Religions of the Ancient World") that, "Altogether the theory to which the facts on the whole point is the existence of a primitive religion communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this primitive religion everywhere."

This conclusion is further reinforced by such a hymn as the following, addressed to the Sun God in the form of Amen-Ra, and quoted by Dr. Budge from the collections of Gebaut and Wiedemann. It is also in point in this connection, since one of our critics has declared the text of this disk to include passages from such a hymn. We may learn here the kind of hymns the Egyptians composed and sang to their God.

"Adoration to thee, O Amen-Ra, the bull of Annu, the Ruler of all the gods, the beautiful and beloved god, who givest life by means of every kind of food and fine cattle.

"Hail to thee, O Amen-Ra, Lord of the world's throne. . . . The King of Heaven and Sovereign of the earth, thou Lord of things that exist; thou Stablisher of Creation; thou Supporter of the Universe. Thou art one in thine attributes among the gods, thou Beautiful Bull of the company of the gods; thou Chief of all Gods; Lord of Truth (Maat); Father of the gods; Creator of men; Maker of beasts and cattle; Lord of all that existeth; Maker of the staff of life; Creator of the herbs which give life to beasts and cattle. . . . Thou art the Creator of all things celestial and terrestrial; thou illuminest the universe. . . . The gods cast themselves at thy feet when they perceive thee. Hymns of Praise to thee, O Father of the gods, who hast spread out the heavens and laid down the earth, . . . thou Master of eternity and everlastingness. . . .

Hail to thee, O Ra, Lord of Truth. Thou art hidden in thy shrine, Lord of the gods. Thou art the morning (Khephera) in thy bark, and when thou sendest forth the word the gods come into being. Thou art the Evening (Tmu), the Maker of beings which

have reason, and, however many be their forms, thou givest them life, and thou dost distinguish the shape and stature of each from his neighbor. Thou hearest the prayer of the afflicted, and thou art gracious unto him that crieth unto thee; thou deliverest the feeble one from the oppressor, and thou judgest between the strong and the weak. . . . Thou only form, the Maker of all that is, One only, the Creator of all that shall be. Mankind hath come forth from thine eyes, the gods have come into being at thy word. Thou makest the herbs for the use of beasts and cattle, and the staff of life for the need of man. Thou givest life to the fish of the stream and to the fowl of the air, and breath to the germ in the egg; thou givest life creep, and things that fly, and everything that belongeth thereunto. Thou providest food for the rats in the holes, and for the birds that sit among the branches, . . . Thou One, thou Only One, whose arms are many. All men unto the grasshopper, and thou makest to live the wild fowl, and things that and all creatures adore thee, and praises come unto thee from the height of heaven, from earth's widest space and from the depths of the sea, . . . thou One, thou Only One, who hast no second, whose names are manifold and innumerable."

This is the line of ascriptions which the Egyptians made to the God, who, as we are informed, Joseph Smith erroneously identified with the Almighty. There can be no doubt but that he made an unusually happy guess in this matter. A Being described, as in the above hymn, could very probably be held to "represent also the grand keywords of the Holy Priesthood." In deed, if some of the sacred words do not occur in such a hymn as this, there are certainly close analogues of several of them. Could Joseph Smith really read these "snatches of a hymn to the sun god," and was it, for this reason, that he identified their object with the Almighty?

However, upon the popular notion that, despite the lofty sentiments of such hymns, the "chief god of a polytheistic people" must ever be some

person quite other than the One God of the Bible, or of "monotheism," the following remarks of Prof. Budge seem quite pertinent:

"Looking at the Egyptian words in their simple meaning, it is pretty certain that when the Egyptians declared that their God was one and that he had no second, they had the same ideas as the Jews and Muhammedans, when they proclaimed their God to be 'one' and alone. (Deut. vi. 5; iv. 35; Isaiah xlv. 5.) It has been urged that the Egyptians never advanced to pure monotheism, because they never succeeded in freeing themselves from the belief in the existence of other gods, but when they say that a god has 'no second,' even though they mention other 'gods,' it is quite evident that, like the Jews, they conceived him to be an entirely different being from the existences, which, for want of a better word, or because these possessed superhuman attributes, they named 'gods.'"

The truth of this line of reasoning may be shown by simple reference to the Old Testament, from which and the Christian Scriptures, nearly all the grand ascriptions of the above hymn may be reproduced. From among such passages we may select at random: Deut. x: 17; II Chron. ii: 5; Psa. lxxxii: 1; lxxxvi: 8; xcvii: 9; cxxxvi: 2.

FAC-SIMILE NO. 3.

It is now in order to turn to the consideration of the third plate of the series usually included with the text of the Book of Abraham. According to the descriptive caption, it represents "Abraham sitting upon Pharaoh's throne. . . reasoning upon the principles of astronomy in the king's court." Not so, say our critics, who identify the scene with some traditional representation of Osiris and Isis in the World of the Dead. "The Goddess Maat leading the Pharaoh before Osiris," says Dr. Sayce. "The dead person before the judgment seat of Osiris," says Dr. Petrie. "The God Osiris enthroned at the left, . . . before him three figures. The middle one, a man, led . . . by the Goddess Truth, who grasps his

hand," says Dr. Breasted. "The Goddess Maat (Truth) is introducing the dead (5) and his shadow (6) before Osiris," says Dr. von Bissing.

As in the discussion of the other plates of this series, it would be futile to begin with a challenge or contradiction of the opinions of these scholars, which are evidently expressed in all honesty, and are certainly founded on a basis of accurate information on matters Egyptian. We must admit the close resemblance of the seated figure to the traditional representations of Osiris, wearing the double plumed crown, and holding the flail, or scourge, and the hook, or crook, in either hand. The figures before and behind him also closely suggest the goddesses mentioned by our critics. Nevertheless, there are several things to be said in regard to this scene, which should import a strong presumption of uncertainty, at least, as to the finality of the above-quoted opinions.

In the first place, the scene differs in several important details from the common run of representations of Osiris judging the dead. In the Book of the Dead, the scene habitually contains other figures, each of which has some special and particular part in the award of justice, or the administration of consequent blessings or penalties. Prominent among these is the pair of scales in which the heart, or conscience, of the deceased is weighed against the weight of truth or righteousness, often represented by the feather of Maat. Anubis usually superintends this test, the record of which is made by the ibis-headed Thoth, the god of metes and bounds. Another figure proper to this scene is that of Amemit, the Devourer, the "Eater-up of souls," who is represented as an incongruous monster of the female sex, having the head of a crocodile, the fore-quarters of a lion or panther, and the hind-quarters of a hippopotamus. This hideous Frankenstein of the Netherworld typifies the eternal terrors awaiting evil-doers. Furthermore, not alone Isis—she is often accompanied by Nephthys—assists Osiris in rendering judgment, but the company of the "forty-two judges of the dead"

also appears, drawn usually on a frieze above the main scene. The Canopic Gods also appear frequently, their favorite place being upon the open petals of a lotus flower, placed directly in front of Osiris.

Although the Book of the Dead, the typical mortuary ritual work of the Egyptians, presents few variations from the particulars of the judgment scene, as noted above, there are variations in some other books of the same import, particularly in later ages. Among such latter may be mentioned the papyrus, or Kerasher, or Kersher—containing the so-called "Book of Breathings." This papyrus, published in facsimile by the British Museum, shows the deceased Kerasher, he was evidently a negro, whose woolly hair is prominently shown, led before Osiris by the jackal-headed Anubis, and followed by a figure described as "Maat," which shows the head of a hare, or some animal of similar visage. The space usually given to the weighing scene is in this picture occupied by a large square mass, evidently a bale of votive offerings, flowers, etc., representing, perhaps, the good deeds of the man now before the bar of judgment. This variation of the judgment scene may be typical of some modification of ideas on the matter, and, according to accounts, has several close analogues in other papyri.

Besides the judgment scene, the Book of the Dead frequently shows the deceased, after acquittal, purged of all guilt and blame, brought again before Osiris, king of the dead, to whom he offers adoration and thanksgiving. In such scene, however, he is usually accompanied by but one guide or sponsor, although there are variations in this, as in other matters. That the scene under consideration represents the adoration of Osiris, rather than the judgment, seems to be the opinion of Dr. E. A. W. Budge of the British Museum, who in a letter to Dr. Henry Woodward, dated in 1903, says: "Adoration of Osiris by some deceased person. It is a falsified copy." Undoubtedly, he notes some of the radical variations in this scene from the common practice of Egyptian art-

ists, who were ever most particular to maintain truthfulness in pose and detail, whatever variation of idea their work may have expressed.

On any assumption, however, this picture differs from familiar scenes of the judgment or adoration in one or two notable particulars. It may be asserted with reasonable confidence that in neither case, as shown in familiar papyri, does the "deceased" advance with the confident assurance evidently depicted in the pose of Fig. 5. The deceased is led to judgment in pose much resembling that of any prisoner brought before the bar of a "court of competent jurisdiction." He attempts no salutation of the judge, but stands, arms and hands down, as if awaiting the results of the assize with proper anxiety. Even Kerasher, despite the huge bale of offerings, seems diffidently uncertain that he will be counted worthy to be called the justified in Osiris." In the adoration, also, the deceased makes his salutation humbly and with reverence, often with bent body. If he ever comes into the Presences, stalking confidently, like "Shulem, one of the King's principal waiters" (courtiers?), the papyrus so showing him has not been included in published collections.

The figure shown here is probably making a salutation of some kind, but evidently not of the kind usually due from mortals to the gods who hold the balances of eternal weal or woe. The peculiar headgear is another element of variation. It is very doubtful if any genuine judgment or adoration scene shows the deceased crowned or hatted before the Judge of Amenti. There every pose of body and every detail of dress suggest humility abased and unadorned.

The figure marked 6 is another difficulty in the present plate. This is attested by the testimonies of the authorities quoted in the Spalding pamphlet, who differ widely, even radically, in their judgments. Thus, Prof. Petrie calls it "the God Anubis." Dr. Breasted says, "the head probably should be that of a wolf or jackal, but . . . is here badly drawn." Prof. von Bissing sees here "the dead (5) and his shadow

(6)," but adds, "6 only may be interpreted in different ways, but never as Smith did." Dr. Lythgoe, as quoted in the NEW YORK TIMES, opines that this figure represents a priest, judging from his shaven head, as compared with the wigs commonly shown on gods and deceased; also, that the black color of this figure reproduces the red shade given to male persons in Egyptian paintings, the women being colored in light yellow. This statement is made in spite of the fact that a priest, seldom if ever, evidently appears in either the judgment or adoration scenes before Osiris.

The criticisms of the Egyptologists quoted above must be considered with the respectful attention always due to the opinions of competent scholars; but, like the judgments noted in connection with the first plate, they evidently derive most of their weight from the assumption that these plates come from, and belong in, the Book of the Dead, as Dr. Meyer does not hesitate to state, or in some other mortuary document. As a matter of fact, no such figure as 6 appears in any papyrus of the Book of the Dead that has been published in facsimile, or shown in American museums. The dress suggests that it is a male figure, but by the same token, it constitutes an extremely unusual representation of Anubis, or of any other male deity commonly present in such scenes. The priestly character might be admissible, but not, properly, in the confines of the Osirian court. The pose, also, is most unusual, to say the least. It may be safe to assert, on the basis of the facts just noted, that, if this plate be considered to be in anything like the original form, and if it be insisted that it represent one of the usual run of scenes showing the deceased before Osiris, it departs sufficiently far from the usual reverent and consistent presentation to be classed as the veriest caricature. If it does not represent any such scenes, this judgment must of course be modified accordingly.

Without attempting any further interpretation of the plate, or hazarding

any further guess on what it may represent, it would seem safe to say that the resemblances to usual Osirian scenes end with figures 5 and 6. The best available refuge of a critic of Joseph Smith's interpretation lies, therefore, in the statement of Dr. Budge that this is "a falsified copy." There is one difficulty with this assumption, however, and that is that such falsification as may be consistently suspected—quite entirely in the construction of figures 5 and 6, if we leave out of account the sundry other matters already noted—is all in minor matters, and not at all in the interest of rendering the group more consistent with the explanations offered in regard to it. The strong suspicion of femininity adhering to fig. 4 could hardly have escaped any observer. Consequently, the presumable changes of 5 and 6 from the usual must appear unspeakably stupid, when this one is left untouched.

The inference is reasonably strong, then, that these plates must have come to the hands of Joseph Smith in the form shown at the present time, with such allowances as may reasonably be made, of course, for inaccuracy of drawing in the process of transference to the printing blocks.

In regard to the caption of this plate another interesting situation occurs. In the first place, the incident presumably depicted is not mentioned in the text of the Book of Abraham, so far, at least, as it has been given to the world. The scene might logically seem to depict "Abraham brought before Pharaoh;" "Abraham preaching, or expounding, before Pharaoh," or, in view of the mention of "Joseph of Egypt" in Joseph Smith's account of the translation of these papyri, "Joseph interpreting Pharaoh's Dream." That none of these explanations is chosen, but rather one referring to the unfamiliar and undescribed scene indicated in the caption must excite surprise, if the assumption be made that both book and captions were "made from the whole cloth."

The explanation inevitably occurring to a believer in the work and mission of Joseph Smith is that both plates and

descriptions came to him in the manner set forth in his account, and that such "inconsistencies" and "inaccuracies," as have been noted by our critics, originated in a day far prior to Smith's lifetime. Such a person would explain these slips, provided he were willing to discuss them at all, by a line of reasoning precisely similar to that suggested in connection with plate 1, an easily explainable, and readily imaginable, scribal confusion between this scene, presumably described in the text of the complete book, with which it is associated, with certain more familiar scenes of the varieties discussed above. Thus, the seated figure, stated to represent Abraham, becomes closely approximated to the general traditional appearance of Osiris, and sundry other changes are made, as it were, "to confound the wise." Thus we may venture an explanation of the "falsified copy."

Whatever may be said of the foregoing suggestions, it seems not too much to say that the "other side," which we have tried to present, will demand some consideration from candid minds. This is particularly probable, in view of the fact, already demonstrated, that Joseph Smith certainly "guessed" the meaning of the majority of the figures shown in these plates, as already discussed, and, that "his ability to do so had no connection with the decipherment of hieroglyphics by European scholars." Furthermore, several notable examples of the same ability to interpret symbolic meanings exist in the third plate also.

In this third plate, speaking of Fig. 1, which he identifies with Abraham, he says, "with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven, with the sceptre of justice and judgment in his hand." How could this crown represent the "Priesthood," or emblem the "Presidency in Heaven?" Probably by indicating the qualities characterizing them. The crown is probably the "PSHENT," or double crown of the two Egypts, or perhaps only the crown of Lower Egypt. In either case the clear sig-

nificance is AUTHORITY and POWER. The plume at either side typifies TRUTH, JUSTICE, RIGHT, LAW, and, as such, became the symbol traditionally associated with Maat the Goddess of Truth, etc. The plume was chosen for this significance by the Egyptians, because of the tradition that all the feathers of an ostrich are of the same length, hence, justly and equably measured. It is respectfully submitted for determination, whether the qualities of AUTHORITY and TRUTH fully represent the priesthood, or emblem the governance of God.

If this plate, like the first, is after the "manner of . . . hieroglyphics," which is to say, symbolic, still other symbols are found correctly interpreted. For example, the "scepter of justice and judgment" is mentioned. So far as one can determine, the seated figure, like Osiris, Horus, and others shown in Egyptian pictures is represented holding the flail or scourge in one hand, and the hook, or crook, in the other. These have been called the "emblems of sovereignty and power." However, the king or god so holding them shows hereby that he is the punisher of the wicked, as with the scourge, and the shepherd of the righteous. His office is shown to consist, therefore, in the exercise of JUSTICE, on the one hand, and of JUDGMENT, or righteous authority, protecting the good and law-abiding, on the other. Is this another good guess?

Regarding the figure marked 3 the explanation, "signifies Abraham in Egypt" is somewhat incomprehensible at first glance. It is evidently a simple offering table for holding fruit, flower and food offerings, and is a familiar figure in Egyptian art. Thus, we find it called "the stand of offerings with lotus flowers" (Petrie); "a lotus-crowned standard bearing food" (Breasted); "an offering table" (Von Bissing). Although these statements of our Egyptologists are correct beyond question, we are concerned with the symbolic meaning after the "manner of . . . hieroglyphics," and,

seeking for this, we find some things not mentioned by our critics.

The offering table has its significance in hieroglyphic writing, as both a "phonogram," or indicator of sound not spelled in letters, and as an "ideogram," or sign indicating an idea, independent of words, or in connection with spelled words. Its phonographic significance, as given by modern Egyptologists, is either HAU-T or HAWT, in which the A indicates a breathing similar to the Hebrew ALEPH, the first sign of the alphabet, which may indicate, not only "a" but also any other vowel or semi-vowel whatever, according to pointing or usage. Champollion's grammar transliterates this sign with EIEBT. As an ideogram this figure signifies the "Orient," the "East."

The flowers shown upon the table closely resemble those shown in the conventional cluster, which constitutes the familiar ideogram for Lower Egypt.

We have, therefore, a figure closely suggesting an association of Egypt with some word or name indicated by a combination of ALEPH and a labial consonant (B or V), or else with the

Orient, from which, in relation to Egypt, Abraham had come. The use of "AB," "AV," "IB," or "IV," to indicate Abraham is quite analogous to the use of the familiar tri-grammator IHS (Greek for IES) to indicate the name "Jesus;" in both cases the first syllable denotes the full name. In the latter case the example is only one of a general run of instances in which proper names and other words are abbreviated in Greek manuscripts.

Considered hieroglyphically, therefore, there is no doubt but what the "lotus-crowned standard" may be interpreted to signify "Egypt and the Orient," or "Egypt and Ib (raim), Iv (raim), or Ab (ram)," quite as clearly and certainly as it connotes the actual use to which it was devoted.

In view of the points above noted, it seems safe to say that the assertion made by one of our critics to the effect that "Smith . . . has misinterpreted the significance of every one figure" stands now with burden of proof shifted to the shoulders of those who reject him, both as a prophet of God and even as a man of ordinary honesty.

Comments on the Spaulding Pamphlet*

BY JOHN A. WIDTSOE, A. M., PH. D.

Rt. Rev. F. S. Spaulding, D.D., Salt Lake City, Utah.

My Dear Dr. Spaulding—The pressure of official work has made it very difficult to find the time necessary to keep my promise to give you my opinion of your book, "Joseph Smith, Jr., As a Translator." I have, however, read the work several times and have given the matter with which it deals considerable thought. In the hour at my disposal I can only suggest some of the many thoughts that have come as I have followed your argument against the correctness of Joseph Smith's interpretation of the hieroglyphics printed in the Pearl of Great Price.

I may as well say at once that I am

not convinced. Your argument has disappointed me, for I had hoped to find in your book an investigation that would be worthy of the steel of "Mormonism." Instead, I have come to the conclusion that you have only begun the inquiry, which you announce has been concluded.

Do not misunderstand me. You have given your word that you are sincere in this inquiry. That is enough. The apparent unfairness on some of your pages can well be charged to the aberrations of vision which beset every person who takes sides on any question.

Your title page is splendid. "Joseph Smith, Jr., as a Translator. An Inquiry

* From the *Deseret News* of Jan. 11, 1913.

Conducted by Rt. Rev. F. S. Spalding, D.D., Bishop of Utah, with the kind assistance of capable scholars." It is full of promise. Especially do I like the word "inquiry" in the sub-title, which undoubtedly you are using in the scientific sense. The word is one which has become hallowed in the history of science. The great masters who laid the foundations of systematic knowledge were wont to entitle the reports of their classical investigations, patiently and exhaustively carried on for years, "An Inquiry" into this, that, or some other, natural phenomenon. It is with a feeling akin to reverence that I peruse any "inquiry" made by a learned man "assisted by capable scholars." "Mormonism" has had so few inquiries made into it in an unprejudiced, truly scientific spirit, that the few that have been made should receive respectful attention.

Your dedication is equally good—"To my many Mormon friends—who are as honest searchers after the truth as he hopes he is himself—this book is dedicated by the Author." The "Mormon" has been so persistently viewed through the eyes of narrow clerical prejudice, that it feels good to have a leader of the cloth give "Mormons" credit for being at least as honest as are other people. I am a "Mormon" because I honestly believe "Mormonism" to be true. There are some hundreds of thousands who are equally honest in their belief. Your admission of this fact puts us on a footing of equality in the inquiry, the results of which you are submitting to the world. I thank you for the gracious words.

The thing in your dedication which especially appeals to me, however, is the statement that you and we, in this investigation, are searchers after truth, thereby confirming the opinion derived from the title page, that this inquiry is in reality an honest search after truth—that it is to be thoroughly scientific. Such inquiries are welcomed by the Latter-day Saints; their system of belief must stand every honest test of truth. To you and to me, truth is indeed "the sum of existence." Before truth we stand with shoes removed and heads uncovered.

The very first words in the text of the book explain why the inquiry must be an honest search after truth. "If the Book of Mormon is true, it is next to the Bible, the most important book in the world." You later explain that, according to your method of thinking, if Joseph Smith interpreted the Egyptian hieroglyphics in the Pearl of Great Price correctly, the Book of Mormon must be true; if incorrectly, must be false. With such an important matter at stake, the inquiry certainly must be an honest search, a thoroughly scientific investigation, for if the translation is wrong, it means the salvation from gross error of the half million souls in the "Mormon" Church; if right, the doubling of the holy books of all Christendom.

THE ESSENTIAL QUESTION.

I shall not consider at all the question whether your claim that one error in "Mormonism" makes the whole erroneous. Some of my fellow-believers have already expressed themselves vigorously on that point. The essential question is: Did or did not Joseph Smith translate the hieroglyphics in the Pearl of Great Price correctly? A fact is to be established. After that has been done it may be time to discuss the application of the fact. As I understand your book, that was the impelling motive in the inquiry.

I confess that your purpose thus clearly shown appealed to me immensely. To have a trained, capable mind apply itself with all the resources of the age, to a thoroughly scientific examination of a point in "Mormonism," put on edge my expectant appetite. Why did you not carry out your purpose? Can not a man carry to the end an inquiry concerning "Mormonism?" Instead of passing a direct opinion on the book, let me express it indirectly, in the form of some questions which I ask in all sincerity "as an honest searcher after truth," and in the hope that you may be persuaded to continue the inquiry.

Why did you secure opinions from eight men? Why not from eighty? This is not a matter which has been examined and re-examined until settled be-

yond dispute. As I remember I have heard you say that you are not an Egyptologist; neither am I. If, therefore, we are to **rest** our decided opinions concerning Egyptology upon the opinions of others, we should certainly follow the statistical procedure and reduce the probable error by bringing in all the possible witnesses. True, there is not an abundance of persons who claim the ability to read Egyptian hieroglyphics, but certainly many scores are found in the countries of the world. You have certainly used the statistical method in a most unscientific manner.

I note with regret, also, an element of haste in your important inquiry. It was impossible to secure evidence from Dr. Lythgoe because he was in Egypt. Mails pass regularly between Utah and Egypt, every few weeks. In my own little correspondence I receive occasional letters from diverse places in Egypt, and we both have friends who go from Utah to Egypt and back in a few weeks. Haste is unscientific; the masters of "inquiry" take their time; what matters a year or two, if spent in the interest of truth? Since you decided to begin your inquiry by asking opinions, you greatly violated the scientific method by asking only eight—especially since the matter rested largely on individual interpretations of long-past days.

More surprising still is the fact that you assume that the answers of eight experts would settle this tremendously important question: The method of *ipse dixit*, "I have said it, therefore it is true," is not scientific. No reputable man of science uses it. If a layman desires some information on agricultural chemistry he may put a question to me and to other specialists, and if he have sufficient confidence in our soundness may govern his practices accordingly. Similarly, if a layman desires information concerning socialism he may apply to you and other expert students of the subject, and may make your views his own. However, the layman who thus secures information by the easy method of asking of convenient experts a few questions does

not write a book on agricultural chemistry or socialism. That is done, or should be done, only by the man who has by independent research made himself a specialist on the subject. Yet that is precisely what you have done in the matter of Joseph Smith's translation of the Egyptian hieroglyphics. The method of the layman has been used by you in reaching conclusions of the specialists. In an inquiry defined as an honest search after truth, conclusions resting on such a method have no value. You have forgotten, in a scientific inquiry, to assure yourself that your data are correct. If a man of science should do such a thing he would soon acquire the title of pseudoscientist. Why did you, a man trained in the learning of the day, adopt an unscientific method in a scientific inquiry? Do you carry such reverence for authority into all matter—say into the higher criticism of the Bible? I assure you that "Mormons," so frequently charged with slavish obedience to authority, establish their faith quite otherwise.

ACCEPTS DISCORDANT VIEWS.

It is yet more surprising to note that you accept the answers, obtained by the faulty methods of the layman, in the face of the patent fact that they do not agree. Your attention has already been called to the disagreement of the jury. It can not be denied except by speciousness, and I believe you will not do it. A layman, receiving from experts discordant answers to the same question, would simply be confused and lay the matter by with the thought that where the doctors disagree there is no help for him. A scientific inquirer, however, an honest searcher after truth, would not lose heart, but would set to work to discover why there was disagreement, whether it was apparent or real, and if possible would dig out the truth. Why did not you do this? Many books have been written on Egyptology, by men living and dead. Why were they not examined to harmonize, if possible, the discordant answers? The museums on both sides of the water, as we have both seen, are filled with papyri found

with mummies that might have been examined to secure the counterparts of Joseph Smith's "hieroglyphics."

Out of your own mouth is the statement that this inquiry is in importance next only to one concerning the truthfulness of the Bible, yet you dare draw a final conclusion from an inquiry so loosely conducted that I can hardly believe that you, with your training, were really in charge. You remember, no doubt, the accuracy, the painful accuracy, with which the facts of science are established. If the relative weight of an atom of hydrogen is to be determined, a dozen men, in several countries, labor for years, with errors so small as to make a speck of dust look as large as a hill. The methods of the higher critics—I speak of the big work—are based upon the accurate study of minute differences and similarities.

The earnestly scientific method of higher criticism is, after all, the chief reasons why the questionable conclusions of the study have received such wide acceptance among scholarly men of your type. Yet in your own higher criticism of Joseph Smith's powers as a translator, north and south have apparently pointed in one direction.

Did you not notice in the letters received by you that some of the scholars were unable to read the characters surrounding the main picture, while one declares them to be the usual funeral inscriptions? Did you not know that M. Deveria seemed able to decipher many of them? As a scientific investigator, why did you not satisfy yourself and us on this point? The prints from the original wood cuts may be obtained from *The Times and Seasons*, numerous copies of which are available. Did you examine these? If you did not, and there is no evidence in your book that you did, you violated the method of science, and have discredited your conclusions.

Moreover, I must ask you what you would have us believe from the testimonial letters which are the only evidence for your argument. For instance, one of the "capable scholars" declares that the scene in Fig. 1 depicts the embalmer preparing the dead

body for mummification. It is agreed that this scene occurs with thousands of funeral papyri. Do you ask us to believe that this representation was made with trouble and expense simply to perpetuate the method of embalming? That is, is it only a sort of record whereby embalmers of future years might acquire the *modus operandi* of the business? If so, it appears to me to be fearfully misleading. No self-respecting corpse should look so tremendously alive; and no clever embalmer should hold his knife so high in evident surprise. The notion of course is preposterous. The scene, naturally, is symbolical, as are the other figures in question. What do they symbolize—in essence? What hope, fear, conviction, made it necessary to place these representations with the dead? Who is Osiris, from the beginning, by the method of scientific inquiry? What is the place of Osiris in the theological system of ancient Egypt? Whence was the conception of Osiris, and how did it change through the years? Who and what were Isis and Horus and all the other gods of Egypt? Not by name and relationship, but as expressing the Egyptian's vision of the known and the unknown, the past, the present and the hereafter? What is the mighty symbolism of the writings of the dwellers by the Nile, the shakers and the makers of the empires of old? Did you go into all this in your honest search after a truth second only to the truth of the Bible? Your correspondents point out the shell of the thing, and hardly that. To them, Fig. 1 is of the embalmer at work, or of Osiris rising from the dead; Fig. 2, a magical disk; Fig. 3, the dead person appearing before Osiris or something similar, with not a word of explanation. Joseph Smith attempts the interpretation of the symbolical meaning, and if his translation of the hieroglyphics is read in connection with the Book of Abraham, a consistent beginning of explaining the whole symbolical system of Egypt is made. Why did you not examine the literature of this subject

when you undertook this fundamentally important inquiry.

INQUIRY SHOWN TO BE LOOSE.

In science, similarities are as important as differences. Why is not a word of comment offered on the striking similarities between Joseph Smith's version and those of your correspondents, which have been publicly pointed out to you? Again, the inquiry is shown to have been of the loosest scientific nature.

In yet another way does it seem to me that you have grossly forgotten the method of science in your study of the "Mormon" Prophet's power of translating Egyptian hieroglyphics. You are an earnest follower of many of the higher critics. Your views of the Bible are not those of the majority. The evidences upon which you base many of your views are of the internal kind. The tricks of phrase and the kind of imagery are means whereby information concerning authorship and date of composition is obtained. Why was not this method employed in your study of Joseph Smith as translator? The hieroglyphics in question were merely incidents in the longer translation of the Book of Abraham. Why was not this book carefully examined for evidences to establish or overthrow the claim to genuineness of the translation of the hieroglyphics? A complete scientific inquiry would not fail to employ all the means by which modern man ascertains truth, especially of a matter second only to one in importance to the followers of Christ. The omission of this test makes your book appear still more unscientific.

Why did you so carefully avoid any reference to the history of Egypt in its relation to semitic influences? You must have noticed the possibility of comparing the words of the Book of Abraham with the views of many leading scholars. Did you note the absurdity of the remark of one of your scholars concerning "Joseph Smith's monotheistic Abraham," in view of the doctrines actually set forth in the Book of Abraham? To omit any reference

to this great subject is anything but scientific, if truth is desired.

Since the Book of Abraham is not used at all in your argument, and since you decided to institute an inquiry which should be an honest search for truth, why did you prejudice your jury by sending to them the Pearl of Great Price, as is evident from several of the replies? According to the method of science, every precaution should be taken to prevent the element of prejudice from entering the observations sought. "Mormonism," thanks to the efforts of sundry members of the Christian clergy, is not a popular system of theology. Egyptologists, even the most eminent, are men of flesh and blood, and subject to the common passions of the race. Why did you not, in this day of photo-engraving, spend the dollar or two necessary to secure cuts freed from the context of the Pearl of Great Price? It was not at all necessary, in a scientific inquiry, to let the jury know the source of the hieroglyphics; the question at issue was simply the meaning of them. The prejudicing of your witnesses, accidental as I hope it to have been, was distinctly unscientific, and reduces greatly the value of the testimony.

The letters themselves, with one or two exceptions bear evidence of having been thrown off lightly. They are the letters hastily though courteously dispatched, to correspondents of sufficient importance, by busy men who are anxious to get back to their work. It was not to be expected that these men, with only a most passing interest in Joseph Smith, should do more. It was your investigation, not theirs. Meanwhile, not one of the letters is a thoroughgoing statement concerning the questions which you asked, and which, peculiarly enough in a scientific inquiry, you do not print. Your correspondents give their off-hand opinions, no more. I am fairly sure that none of them, were the facts set before him, would justify you in so unscientific a use as you have made of their letters in this book, even concerning so unpopular a subject as is "Mormonism."

THE ATTITUDE OF THE JUDGES.

May I ask you further, why, in an inquiry to be characterized by an honest search after truth, you did not call attention to the doubtful value of some of the opinions received as evidenced by the manifest prejudice and ill temper of the authors? Do you think Dr. Sayce was helping you in your honest search after truth when he opened his letter with the words, "It is difficult to deal seriously with Joseph Smith's impudent fraud?" Was he in a frame of mind to render impartial judgment on the subject? The spirit of this opening sentence is not scientific, and evidently it had not been impressed upon Dr. Sayce that this inquiry was an honest search after the truth of one of the most vital matters before civilized man. I assure you that the authors of your letters were not half so much amused at "Joseph Smith's impudent fraud," as I was at the introduction of such opinions as the foundations of an important conclusion, into a book professedly embodying the history and findings of the scientific inquiry by a man liberally trained in the learning of the day.

The evening is closing. There are many other thoughts that have occurred to me, but which must be left unwritten. I can only repeat that I am unconvinced; and that your book, as an honest search after truth by one competent to conduct such an inquiry, is extraordinarily unscientific. It is not worthy of you. Your plan is excellent, but your method so loose and incomplete that your conclusion is unwarranted. You, yourself, would be the last to accept for yourself any conclusion based upon so rickety a method and so attenuated an evidence as are found in your book on Joseph Smith, Jr., as a translator. Why did you perpetrate it upon your "Mormon" friends?

You declare that the subject is of highest importance to all Christendom; nevertheless you proceed to base your conclusions on the opinions of eight scholars, when scores are available; you show an unscientific haste to get into print; you accept without question

the authority of these men; you ignore the radical differences in their opinions; you fail to make the necessary minute comparisons and bibliographical researches; you virtually deny the symbolical meaning of all Egyptian funeral inscriptions; you refrain from mentioning the striking similarities between Joseph Smith's translation and your eight opinions; you disregard the possible internal evidences of the Book of Abraham in support of the prophet's translation; you are silent on the whole vital matter of Egypt and Abraham; you have prejudiced your witnesses, though probably unintentionally; your eight letters are not in the remotest sense studies of the matter under consideration; you have accepted at their face value letters that are clearly prejudiced and ill tempered. Were it not that you have said otherwise, I should be tempted to say from the internal evidences of the book, that you prejudiced the case and wrote the conclusion before the investigation began.

These changes should be made in the next edition of the book. On the title page should be added the words "The Plan and a Preliminary Study." On pages 18 and 19, all words that convey a conclusion should be eliminated. At the end it should be stated that the inquiry is being vigorously and scientifically continued.

EVIDENCE OF PROPHET'S INSPIRATION.

I trust you will receive this letter in the spirit in which it is sent. You want to know the truth; so do I. We want frankness in criticism. Continue the investigation in accordance with the methods of science, with which you are so thoroughly familiar. Final results may come slowly if the inquiry is carried on intensively, but as you have yourself explained, it is quite worth while.

Finally, permit me to say that, as a young man, I gave long and careful study to the books of Moses and Abraham, as found in the Pearl of Great Price, came out of the study with a conviction that they were splendid evidences of the divinity of the work

of the Prophet Joseph Smith. Time has not altered this view. Your book has set me investigating the question concerning the accuracy of the translation of the hieroglyphics incidentally inserted with the Book of Abraham. As far as I have gone in the study, I have been happy to find that the evidence is wonderfully in favor of Joseph Smith's translation. I shall continue the study in my occasional spare moments. To me it is not a vital thing in "Mormonism," but it is interesting, and I am grateful to you for calling my attention

to it again. I have no fear of the outcome when Joseph Smith is subjected to scientific study—but the study must be an "honest search after truth."

With best wishes, very sincerely
yours, JOHN A. WIDTSOE.

P. S.—I may send a copy of this letter for publication to the editor of The Deseret News, so that if it is published it may serve as an answer to a number of people who have asked for my views of your book.

Scientists Not Always Correct*

BY JUDGE RICHARD W. YOUNG.

Salt Lake City, Utah, Jan 10, 1913.
Editor Deseret News:

The Right Rev. F. S. Spalding's willingness to sacrifice "Mormonism" upon the altar of scholarship is reminiscent of Artemas Ward's willingness to sacrifice his wife's relations on the altar of patriotism.

I do not venture this comparison flippantly, but with a sincere conviction that neither of the churches of Christendom, including the great organization of which Bishop Spalding is a distinguished member, is willing to submit to the determination of scholars the authenticity of its claims or the validity of any basic fact of its creed. I am not ignorant that in the conflict between science and theology victory has usually perched upon the banners of the scientists; nor do I forget that the path along which science has proceeded forth out of primitive darkness into present-day light is strewn with the skeletons of theories once deemed imperishable and of fictions once regarded as facts—and no one is so blind as not to be able to see that the pathway of science extends onward and upward into realms of positive knowledge, whose brightness will cause the tallow dips of today's speculations to pale into relative insignificance. And it is because of such considerations as these that the

churches now are and ever have been unwilling to yield unreserved credence to every decree of science, the instant it is formulated.

The sciences of astronomy, chemistry, geology, zoology, medicine—in fact, all—have frequently discarded theories to adopt new ones. The Ptolemaic theory that the earth was the center of the universe very ingeniously explained nearly all of the phenomena of the heavens; and this theory was unquestioned for more than 1,500 years prior to the time of Copernicus. It was said that "the wise are witnesses that the heavens revolve in the space of 24 hours," and Copernicus was described as a fool who "wishes to reverse the entire science of astronomy"—but Copernicus was right and the world, scientific as well as religious, was wrong.

Scientists once held that there were but four elements, fire, earth, air and water; but when I went to school chemistry taught as an ultimate and incontestable fact that matter was divided into some 60 odd distinct elements. It seems incredible that this theory has perished, and that "the tendency of all recent discoveries has been to emphasize the truth of the conception of a common basis of matter of all kinds." (Ency. Brit.) The same eminent authority tells us

*From the *Deseret News*, January 11, 1913. Published in the *ERA* by permission of the Author.

concerning the dear old atomic theory, upon which we of an older generation were brought up, that "the atomic theory has been of priceless value to chemists, but it has more than once happened in the history of science that a hypothesis, after having been useful in the discovery and the co-ordination of knowledge, has been abandoned and replaced by one more in harmony with later discoveries."

It would have been scientific sacrilege to have had implicit confidence in the physicians of fifty years ago, and yet they did not have the slightest conception that the world was filled with microscopic germs, the chief sources of disease, and their annihilation the chief hope for prevention and cure. Our helpful friends, the doctors, formerly starved where now they feed, the typhoid patient, and back a century or two ago bled patients for nearly every disease—a practice not only discarded but now held to be indefensible, even murderous.

This and many more instances, modern, medieval and ancient, might be cited as a sufficient justification of the caution and hesitancy with which religion accepts the conclusions of science. The Christian Churches will not accept the scientific dictum that there is no personal God; nor any theory of evolution which eliminates the creative act; nor the scientific denial of miracles, including the immaculate conception and that great central fact of Christianity, the resurrection of the body of our Savior; nor philosophical deductions as to the plan of salvation; nor expert historical opinion as to the authenticity of the books of Moses or Daniel or the four gospels (though clergymen here and there may be converts to higher criticism), etc., etc.

I scarcely believe that either Catholics or Protestants would be willing to submit their respective claims to the determination of historians, and conceive that the Church of England would not be willing to go out of business upon the adverse determination of eight or ten historians who might be called upon to examine the claims of that church to unbroken apostolic

succession; and I further venture the suspicion that Bishop Spalding would not be willing to yield acquiescence to disinterested scholars respecting every tenet of his faith. It was with such considerations in mind that I suggested, in other words, at the beginning of this communication that perhaps the reverend bishop might not be willing to have measured to Christianity in general or to himself with what measure he meted to us.

Bishop Spalding asseverates, that inasmuch as thinking and authoritative scholars declare that Joseph Smith translated certain hieroglyphics incorrectly, "no thoughtful man can be asked to accept the Book of Mormon, but, on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it and the reputation its publication gave to its author."

Despite the cocksureness of Bishop Spalding, I cannot, because of the considerations above mentioned and others noted below, with such thoughtfulness and honesty as I possess, accept the bishop's conclusions.

However, in the controversy at issue, we Latter-day Saints are not compelled to rely entirely, as we may in consistency, upon the aforesaid and other general considerations, but we feel that we may urge special objections to the evidences offered by the bishop in support of his case, I shall not attempt to point out the discrepancies among the scholars cited by Bishop Spalding—that has been done by Elder B. H. Roberts and others—further than to call attention to the fact that these discrepancies are quite numerous and involve such diametrically conflicting translations as the version, on the one hand, by Petrie and Peters that plate No. 1 represents Anubis or an embalmer preparing a body for burial, and, on the other hand, the statement of Breasted and Deveria that the plate represents Osiris rising from the dead. The jury palpably disagrees and the indictment must either be dismissed or the defendants be granted a new trial—surely the arbitrary conten-

tion that every honest and thoughtful man must vote for conviction, under such circumstances, finds no analogy in law or logic.

Being quite curious to ascertain just why these students of Egyptology differ among themselves, I consulted the latest edition of the *Encyclopedia Britannica*, and in the article on *Egypt*, page 58, found a statement prepared by an Oxford professor, and presumably a student of the Rev. Prof. Sayce, which seems to furnish a complete explanation of these discrepancies, and at the same time to deprive Bishop Spalding's savants of the title to absolute and incontestable verity which he ascribes to them.

This is the statement (the capitals being mine:

"At present Egyptologists depend on Heinrich Bruegsch's admirable but somewhat antiquated *WORTERBUCH* and on Levi's useful but entirely uncritical *VOCABULIARO*. . . . Apart from their philological interest, as giving the state of a remarkable language during a period of several thousand years, the grammatical studies of the last quarter of the nineteenth century and afterwards are BEGINNING to bear fruit in regard to the exact interpretation of historical documents on Egyptian monuments and papyri. Not long ago, the supposed meaning of these was extracted chiefly by brilliant guessing, and the published translations of even the best scholars could carry no guarantee of more than approximate exactitude, where the sense depended at all on correct recognition of the syntax. Now the translator proceeds in Egyptian with SOME OF THE SURENESS with which he would deal with Latin or Greek. The meaning of many words may be still unknown, and MANY CONSTRUCTIONS ARE STILL OBSCURE; but at least he can distinguish fairly between a correct text and a corrupt text. Egyptian writing lent itself only too easily to misunderstanding, and the writings of one period were but half intelligible to the learned scribes of another. The mistaken reading of the old inscriptions by the

priests at Abydos (table of Abydos), when attempting to record the names of the kings of the first dynasty, on the walls of the temple of Seti I., are now admitted on all sides; and no palaeographer, whether his field be Greek, Latin, Arabic, Persian or any other class of Mss., will be surprised to hear that the EGYPTIAN PAPYRI AND INSCRIPTIONS ABOUND IN CORRUPTIONS AND MISTAKES. The translator of today, can, if he wishes, mark where certainty ends and mere conjecture begins, and it is to be hoped that advantage will be taken more widely of this new power. THE EGYPTOLOGIST WHO HAS LONG LIVED IN THE REALM OF CONJECTURE IS TOO PRONE TO CONSIDER ANY SERIES OF GUESSES GOOD ENOUGH TO SERVE AS A TRANSLATION AND FORGETS TO INSERT THE NOTES OF INTERROGATION WHICH WOULD WARN WORKERS IN OTHER FIELDS FROM IMPLICIT TRUST."

And so the cat is out of the bag! The studies of the past are now "beginning to bear fruit in regard to the exact interpretation of historical documents on Egyptian monuments and papyri;" brilliant guessing has been the rule of the past and the Egyptian translator now proceeds "with some of the sureness with which he would deal with Latin or Greek;" "many constructions are still obscure;" "the writings of one period were but half intelligible to the learned scribes of another;" "Egyptian papyri and inscriptions abound in corruptions and mistakes;" and the Egyptologist "is too prone to consider any series of guesses good enough to serve as a translation." Really, are not trifles, light as air, held by the Reverend Bishop to be more strong than proofs of holy writ?

In passing, it may not be malapropos to the contention that Joseph Smith must be rejected because he is repudiated by the scholars, to refer to the fourth verse of the eighth chapter of St. Matthew, wherein Jesus said, "Show thyself to the priest, and offer the gift that Moses commanded"—the reference being to Leviticus. But the scholarship

of higher criticism proclaims that Leviticus was not written by Moses, nor until centuries after his time. Christ's statement was unqualified; he did not say "as Moses is believed to have written" or "as is contained within the writings ascribed to Moses," etc., but uses the words "that Moses commanded." And in view of this flat controversy between Christ and the scholars, one shudders at the sentence that must be imposed upon Christ and Christian pretensions.

There is another thought respecting this controversy, that seems to be germane—a consideration that permits us to assume that Dr. Spalding's jury is right, and, if you will, even unanimous, in the interpretation of the papyri submitted, namely that Abraham, in seeking to represent the attempt of the priest of Elkenah to offer up Abraham as a sacrifice, and, again, in seeking to represent the occasion that Pharaoh politely permitted Abraham to sit upon the Egyptian throne, would not violate the analogies by substantially copying scenes familiar to the populace of his day and in employing the images of Egyptian deities—even though such scenes and images might be used to represent meanings quite different from their ordinary significations.

Orators, poets, and painters, in their appeals to the public, have ever employed the simile, the metaphor, the idealistic and the symbolical. Figures of speech and conventionalities of a like character in painting have never failed to add interest and conviction "to an otherwise bald and unconvincing narrative." We talk to children in the language of childhood and appeal to the aborigine in the picturesque imagery of nature. Benjamin West, the American who became president of the Royal academy, in his "Death of Wolfe," introduced figures with modern costumes and thus became the first of English painters to abandon classical draperies in historical paintings—and one can imagine how conclusive would be the unanimous testimony of such a flood of paintings, if recovered from a perished civilization, that the great men of England, as late as the eighteenth century,

were garbed in the habiliments of ancient Rome.

In 1911 I visited the Vatican in Rome, and there, in the Sistine Chapel, beheld Michael Angelo's great conception of the "Last Judgment," the central figure of which being the Great Judge. Upstairs, somewhere in that wilderness of rooms, I saw Raphael's impressive picture of the Eternal Father. These pictures are found in the palace, the very home, of the Roman Pontiff. Let it be supposed that these and innumerable other representations of God in human form, were recovered by Macauley's New Zealander, or by some other representative of a civilization yet to be born, from the ruins of the Vatican or other ruins of the present age and submitted to the Sayces and Petries of his day, in order to ascertain the Roman Catholic conception of the personality of God—can we doubt that the unanimous verdict would be that the Roman church held that God was in the express physical image of man; and this, despite the protestations of the truly initiated that these figures were merely symbolical and were employed by the artist to enable them to appeal to their generations in a language that would be understood.

And so—is it more unreasonable or inexplicable that Abraham should employ the figures of the Conopic jars to depict certain of the Gods represented by him, or Osiris, or of Seti, or what not, to represent himself or the idolatrous priest, than for Angelo to copy the face of a Roman peasant or Raphael that of a "Bavarian Toy Maker" to represent a spiritual essence, a divinity without body or parts.

I shall not contend that my religious beliefs have been free from uncertainties—uncertainties, however, quite as great, even greater, in respect of the fundamental conceptions of Christianity as in respect of tenets peculiar to "Mormonism;" and I find some support in the conviction that the difficulties thus besetting me are no greater than those besetting the great body of Christians, including perhaps the author of

"Joseph Smith as a Translator." But objections to Christianity in general, though often difficult or impossible to explain, become negligible to the devout Christian when viewed in conjunction with the innumerable and obvious evidences of the truth of Christianity; and so to the converted Latter-day Saint, the objections contained within the Bishop's brochure, though involving some puzzling facts, sink into relative insignificance when viewed in the light of the splendid truths proclaimed by and through Joseph Smith, Jr.—truths, as we believe, vindicating God from the aspersions of theological error and ennobling mankind as the possessor of embryotic divinity.

"Truth," says Bacon, "is the daughter of time," and we feel that in respect of the objections now considered we can afford to await the vindication of the years. Such partial vindication has already come to the Book of Mormon through the discovery of the great ruins of Central and South America, the fossil horse, etc., and in the opinion of a government expert, given in one of the reports of the Bureau of Ethnology that the mammoth ranged over certain parts of America as late as 1,500 years ago.

Yours respectfully,
RICHARD W. YOUNG.

A facsimile from the Book of Abraham



CUT NO. 1. EXPLANATION OF ABOVE.

Fig. 1. The Angel of the Lord, 2. Abraham fastened upon an altar, 3, the idolatrous priest of Elkenah, attempting to offer up Abraham as a sacrifice.

4, The Altar for sacrifice by the idolatrous priests, standing before the gods of Eikenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5, the idolatrous god of Eikenah. 6, The idolatrous god of Libnah. 7, The idolatrous god of Mahmackrah. 8, The idolatrous god of Korash. 9, The idolatrous god of Pharaoh. 10, Abraham in Egypt. 11, Designed to represent the pillars of heaven, as understood by the Egyptians. 12, Raukeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word Shaumahyeen.

A facsimile from the Book of Abraham



CUT NO. 2. EXPLANATION OF THE FOREGOING CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying 1,000; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand key, or, in other words, the governing power, which governs 15 other fixed planets or stars, as also Floese or the moon, the earth and the sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents the earth in its four quarters.

Fig. 7. Represents God sitting upon his throne revealing through the heavens the grand Key-Words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the holy temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figs. 12, 13, 14, 15, 16, 17, 18, 19, and 20 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

A facsimile from the Book of Abraham



CUT NO. 3. EXPLANATION OF THE ABOVE CUT.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the Times and Seasons. (Also as given in the first facsimile of this book.)

4. Prince of Pharaoh, King of Egypt, as written above the hand.

5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

By Unmapped Paths

BY JOSEPHINE SPENCER

The rows of typewriters in the big class room were cowed in their gray covers and the crowding footsteps on the stair had died away. One only of the class remained—a slight figure fronting the professor's desk.

"What can I do for you, Giles?"

"Nothing, sir, I guess."

Prof. Farley looked up quickly at the boy's pale face and lips set in unusual bitter line, then drew him into the empty seat beside him.

"You are in trouble. Tell me about it, Giles."

The boy's proud reserve broke under a ring of true interest in the other's tone.

"I suppose you know the most of it," he said, presently—"about my father; but you don't know about—what it has meant for me—the fight I've had—the things put in my way. I wasn't in my 'teens when it happened, and it's seven years since, but not for a day or hour have they let me forget. It killed my mother, and it looks as if it would kill me—or end me some way. You've seen how it has been here; it's like that everywhere. They seem to resent my trying to be decent—to wipe out what's gone before. That's what I wanted to do—to make my name stand for enough right here to make up for—father. They won't let me—that's all. I'm about ready to give up the fight."

The man laid his arm tightly about the lad's bent frame.

"It's only just begun, Giles, and the hindrances you've met are only hurdles. There's your whole lifetime before you to win out. These petty souls who fling cobbles and set up logs to trip you are not the real judges nor arbiters. You've made a good race so far. I've watched you, my boy, and know some of your trials.

The boy groaned. "Eight years—" he faltered.

"I know," interrupted the other, "it's time you had rest. Even the pugilists go into a corner, now and then, for breath. You have given your home town a fair trial—offered it recompense for a sin not your own, with the best endeavor a young life could give. Its cold shoulder is a blot on its own fame, bigger than the one you are suffering for. I don't blame you for wanting to clear your shoes of its dust."

"I wanted to make it proud of me—it seemed the only thing that could right his wrong."

"You can still do that, Giles; but your race to your goal can be made on another track. I've a place for you with me, if you like. I'm starting out west, when the school term's out. I can give you a position as assistant in my night school; and out there where you're free from these purely local naggings, there will be other chances as well."

The slender hand which grasped the professor's was trembling.

"I guess you've saved me. It looked like there was nothing for me but the down way."

"Never talk tobogganing, Giles. It's an out-of-date sport. This is the airship age, you know; any of us can soar that has nerve and skill for the flight."

"I'm ready to try, if—"

"There are no ifs out there where the skies are mostly blue, and plains horizonless. Big spaces breed big people, lad. You'll have your chance out there, and it don't need much of prophecy to say you'll likely—fly."

From a small side balcony two spectators watched the brilliant scene within—a ball-room bright with myriad lights, its waxed floor thronged with moving couples.

"Have you counted the times those young people have danced together?" smiled the woman, as a pair, notably handsome and well dressed, drifted past the glass doors in front of the balcony retreat.

"Every second turn," smiled the other.

"Rather careless chaperonage. If I were the mother of a girl with a dowery of a half million in sight, I shouldn't want her cultivating quite such an open intimacy with a man of his prospects."

"Oh, the Ramars are quite democratic, I understand. Knew poverty themselves once, you know, and believe in showing tolerance. Not, I imagine, that they would nourish the mere fortune hunter. They are all hard as steel when it comes to any kind of trickery. But Giles Clancy is a different proposition. His life has been an open page since he came here—a lad of seventeen. What he lacks in fortune he makes up in character. Besides, he is in a fair way to take good care of himself. Prof. Farley's death last year made him virtual head of the business college. It means a good living for a young fellow of his cleverness and grit."

"Good enough for the average girl—but Lois Ramar—"

"Hush—here they come. Let's have this next waltz and give them a chance."

The two slipped through one window as the young couple came through the other.

"Just in time," smiled the girl. "This balcony seat is meant only for the very elect."

"If I could believe myself in that category," said her companion, holding the eyes raised to his with a moment's steady gaze, "I could ask nothing more of fate."

"A seat in a side balcony is a small boon to ask at the hands of the benign goddess," protested the girl, ignoring his meaning glance. "Its importance in your estimation, implies that I must have tired you terribly in that last dance."

"As if you could ever tire me, Lois!" He stopped abruptly, and turned from her with visible effort. "It at least gives me the opportunity I had hoped for tonight," he said, unsteadily, after a pause, "to say good by to you alone."

"Good-by!" echoed Lois. "You are going away?"

"Yes. It must be that or—" *"Good-by!" echoed Lois. "You are going away?"*

"But your work—"

"I have already transferred my share in the college," said Giles, a suspicious catch in his voice. "There are only the farewells."

"But it has been so sudden—you—you—"

"I have considered it for the past year, but I have been too loath, too cowardly to take the final stand. My resolution finally was taken in a moment's desperate strength. I knew that I must do it—there was no other way."

"Giles—you are in trouble—some deep cause underlies this sudden act. Can you trust—to let me know—to try to help you?" There was a moment's silence, then he turned to her, his face pale but set with sudden purpose.

"Lois, I had hoped to leave you with your mind untainted by



doubt of me, as I believe it has been in the past. But I shall tell you my secret, so that you may know why I cannot—dare not speak to you of what is in my heart. I am the son of a felon, Lois. My father, in my early childhood, robbed a bank of which he was a trusted employe, and left us—my mother and me—to live down his shame. She died. I struggled against it unsuccessfully for years, back there where we were all known, then came to this far place for my rightful chance in the world. I thought I had it—till I met you. Then I knew that the past still held me. I could not ask you, or any other woman to share my life with that secret behind me. To live here in sight of you, with no hope of winning you, is impossible. I am giving up the goal that I have lived and worked for because it means nothing to me—without you. In some other place I will take up the fight again—live my life as best I can without you—”

“Giles!” Lois’ hands clasped both of his, and her dark eyes looked at him through tears. “Do you think I shall let you make this sacrifice—you who have won more than my love—”

“Lois!”

“Wait, dear, and listen to me. What you have told me belongs to us, alone—none other need know. My father likes, respects you. He is a hard man where personal honesty and integrity are concerned and he reveres courage, pluck, success. These with him, are the prime credentials. You have all these—I know that with him they will pass—”

“For myself, perhaps—but Lois, this secret is not ours. Some day my father will be released, and then I—No, Lois, I have spent wakeful nights with my bitter problem. Nothing can solve it but renunciation.”

“But if I am willing to face it?”

Giles pressed the white hands resting in his, to his lips.

“It means more than life to me, that you can offer this sacrifice.”

“It is not that to me,” she answered. “I count your long struggle as heroism. I myself will tell father. He shall judge and decide for us, if you wish.”

“If you go to him with my story and presumption in one breath—”

The glass door opened, and John Barry, one of the guests of the night, came out on the little porch. “Cosy corner taken, I see,” he smiled. “That’s right. Cupid has first claim. I was going to monopolize it for a business talk with McCraig here. By the way, Giles, you’re the topic I was about to discuss. McCraig’s been left a fortune by some misguided relative over in the old country, and is leaving us next week. We heard you’d sold out the business college, and had you in mind for his place. Call in tomorrow at the bank, and have a

talk—perhaps we can make it to your interest to stay here. We can't afford to let a young fellow of your caliber quit town."

He withdrew, dragging McCraig after him, and the two, left alone, gazed at each other silently.

"It is so sudden, and strange," breathed Lois. "It seems almost like a swift answer to my prayer."

"It is the one chance in ten thousand," said Giles, "to prove myself, to make good what my father lost. If I succeed, then I can go to your father myself, Lois—ask what my heart craves. I must take this chance, as you have said, as a veritable gift from heaven, leading both to you and to the other prize which I have cherished."

"But you see, Giles, don't you—that this secret of yours must be ours alone for awhile. You mustn't begin hampered by suspicion, or even doubt. You've won a fair field for your home stretch, the fairest odds. As for me—I shall wait for you—a year, a month or a day—as you choose. If you—" But the rest was smothered on a lapel of black broadcloth, behind a friendly screen of palms.

The Rev. Lee Ellis, walking rapidly toward the state's big penal institution, paused suddenly at sight of a figure shuffling toward him in the wintry dusk.

"Out already, are you?" he asked, taking the other's hand in a friendly clasp. "It's earlier than they expected, isn't it?"

"The papers came this morning. I've spent the afternoon saying good-by to the boys."

"I should have regretted not saying good-by, too," said the clergyman. "You've been a sort of light here in the midst of all this. I'm looking for good things from you. A man that can get such a reprieve from his term, for good behavior, ought to return some marked record to the world."

A dark smile moved the other's set lips. "If the world will let him," he said.

"The world is a better comrade than you think," came the reply. "It will lift or strike down as a man may deserve—that's all. Show your good will by it—it will respond in kind."

His companion pointed back to the grated pile of brick behind him. "There's four men back there that went out some time after I went in. They all had good intentions, fine resolves. Now they are all inside again. Who's to blame?" He smiled sardonically while the other looked at him in silence.

"You will not come back. You have conscience, pride, incentive—perhaps a wife, a child—"

"Neither. My wife died; my son disappeared—died, too, perhaps."

"You can go back to the home place, and make good."

The man laughed loudly, derisively.

"My home place skirts the Atlantic. My way is toward the far west—leagues from my native home. If things go well—who knows? I have learned here to make no resolves. It takes two to make a bargain. The world is the best and biggest fellow of the pair. I am waiting to see its hand."

He turned, and the clergyman, watching, saw his figure fade into the deepening twilight.

Westlake boasted a half dozen real magnates—J. J. G. Perkins, who had cleaned up a half million in real estate when the town had its first boom; Job Ramar, head of its first big-department store; Melissa Briggs, who had come to Westlake in the beginning as a clerk in the same institution, but had been lucky in mining speculations, and had stayed on here "to show the people who had looked down on her then, that she was a mite better than the best of them she'd waited on;" and last, but not least, three Barry brothers, owners of the biggest bank in Westlake, and whose rumored profits therefrom, raised their prestige to a point exceeding the other local magnates, as the sun ranks to mortal vision above stars.

To be chosen first-hand to a position of trust with these men meant the highest voucher possible in the eyes of the community, and Giles Clancy, popular from the first for his geniality and good looks, sprang at once into social and business prominence. The sale of his interest in the private college, which had been made quietly, posed now as a logical forerunner of this important advancement, whose salary, as well as prestige, counted for much more than his holdings in the educational institution.

The new incumbent of McCraig's important trusts therefore went to his duties with the feeling that new life had risen before him from figurative ashes of discouragement and hopelessness which had preceded its chance.

Almost a year had passed since the sudden vista opened before him, and he had no doubt of his standing with the men who had made it. A distinct proof of it had arisen recently. It was nearing Christmas time, and the three brothers had resolved to make a trip to their old home in Wisconsin to spend the holiday with their parents, both now so aged that chances could but be well nigh over for their joint reunion.

Separately they had journeyed back once or twice, but an urgent message had come pleading that they all meet together once more beneath the home roof-tree, and they had pledged themselves to this treat.

Giles' elation at this proof of trust was tempered only with anxiety for its adequate fulfilment. With the three heads gone,

responsibility rested inevitably upon himself, and when the time came he set himself a vigil which no circumstance save death might surprise into danger or defeat.

This resolved itself into a personal daily surveillance of the bank's affairs, and a nightly watch of the premises, that no possible chance might betray the trust in his hands. It meant an actual waking vigil of four nights, and the last day found the young cashier feeling unmistakable results of the unusual strain. It was Christmas, which in Westlake dawned mild almost as Indian summer. Giles, waking at noon from a two-hours' sleep after his long night's watch, felt ambition at first hinged to the tempting couch which had given him his scant rest. Remembrance, however, of his holiday engagements, which included a full afternoon with Lois, spurred him into quick activity.

Leaving Watson in charge at the bank, he went to his near boarding house, and after a quick breakfast, was picked up by his auto party for the long country drive planned to precede a later dinner at the Ramar home, and evening at the theater.

Watson, who had served as nightwatchman for the Barry brothers for fifteen years, took his own special trust in the absence of the "bosses" with much the same attitude as Giles. Sharing alone with Giles the exact knowledge of the rather extended absence, he made the most of its importance. Twice since dusk he had made rounds of the building in his holiday's special watch, and now entered again the Barry's private office, from whose cemented side wall opened the bank vaults.

"It's funny," he muttered; "that's the same sound I fancied I've heard two or three times this afternoon, and just after I'd left this room. I know the fastenings are all right. It must have been from outside. Them horses' hoofs on the pavement sound like hammers sometimes; it's not the first time they've fooled me. I guess my nerves must have crossed wires with Mr. Clancy's about this night-watching business to set my imagination going this way. Think of his paying me extra for the week the bosses is away, and then taking the brunt of the watch himself. The responsibility must have gone to his brain. I'm not sorry, though, his taking the last part o' the night for his turn—it takes a heap of strain off me. Bank robberies don't occur much in a thoroughfare like this till the streets are clean of people, and if this institution was to be touched at all, it won't be till I'm safe at home. Ah! there's Mr. Clancy now."

The outer door opened as he spoke, and Giles entered. "Hullo, Watson. Everything ship-shape?" he asked.

"So far, Mr. Clancy. If you'll pardon my saying it, there'll be no burglar in the bank tonight if your end of the job is as neat done as mine."

"I must certainly try to emulate you, Watson," laughed Giles, "and here's a little extra for the holiday overtime."

"Thank you, Mr. Clancy. You've been generous enough already without that, but I must say it hasn't been a cheerful afternoon here by myself."

"We can congratulate ourselves that the special watches end tonight, Watson."

"Bosses home tomorrow, Mr. Clancy?"

"Yes, and the next holiday they take away from Westlake together, I hope will be in the millennium when we won't need extra watches set for burglars."

"That sentiment's mine, Mr. Clancy, provided it wouldn't let me out of a good job. I'll say good night, sir."

"Good night," laughed Giles. He took off his overcoat and hat as Watson disappeared, then gazed for a moment longingly at the couch piled with cushions through Lois' insistence, for his supposed snatches of sleep through the night. "That couch is a temptation," he muttered. "Dear girl, I wonder what she would say, if she knew my head had not touched those cushions once in my four nights' watch." He took out his timepiece. "Twelve o'clock—that means six long hours to kill. Well, I'll straighten out those Moseby accounts—they're in a hard enough knot to keep me awake, if anything will."

Going to the desk he took from its drawer a roll of foolscap, and then a revolver, and laying the latter aside at his elbow, sat down at the desk and began work at the papers. At the end of half an hour his head dropped, and he caught himself with a start. Figures, names, everything blurred together.

"It's the big Christmas dinner, I guess," he muttered. "Makes my head heavy as lead." He rose, walked about the room, and came back with new determination. Twenty minutes' work—a weary task. Again his head dropped, this time without notice. His eyes closed, his chin fell upon the arms outstretched upon the desk. A half hour passed—another. The clock from the neighboring town hall struck two. Then something strange happened. A block of tiling at the rear end of the room moved, rose, and swung back as if on hinges. A head appeared, to be quickly withdrawn; then a figure crept through the opening, followed by another. They moved, softly, rapidly, toward the sleeping man at the desk.

Giles roused to gaze dazedly into the muzzle of a revolver.

"Hands up!" breathed the man. "Quicker—I tell you—What do you take us for? Walk out here—away from the desk—farther, I tell you! I see you've got your gun there, handy, but I'll spare you the trouble of using it. Jake, take your rope and tie him to the desk. Now, go through his pockets. Got everything? Now, my young friend, I've a business proposition to make, and if you're quick at figuring, you'll jump at the snap I'm going to

put in your way. I've a little box here, with some dangerous material inside; and I'm going to make fireworks of you if you waste any time giving us the combination to that vault. Be good, my boy, and nothing worse shall happen to you than the ropes, there, and a mouthpiece to keep you still. Disoblige us, and we'll make a bonfire of the vault after we finish you. Don't believe me, I see. Think the noise is a little too much risk? Well, the explosion won't count. I'm an inventor, you see, and my little box is soundless. It's filled with dynamite, but its noise goes off in vapor. I'll give you a second's more time to tell, then I'll set this box at your feet, and light the fuse. Understand?"

Laying down his revolver, the man took from his pocket a small tin box, unrolling from around it a long fuse. Just then his companion came hastily forward with a scrap of paper which he had taken from Giles' pocketbook.

"Here's something I found hid tight away in the lining of his purse. Looks like a puzzle on it—it might be just what we want. You're an expert at these things. See if you can pick sense out of that."

The man took it eagerly. "Looks natural to me. We'll have a try at the vault with these figures."

He ran quickly to the vault, and after a few dexterous turns, came back jubilantly to his partner.

"It's a go," he whispered. "Here, take this and gag him. If anyone else turns up, shoot. I'll take care of the rest."

Giles stood with set teeth, his face sculptured in the dim light into resemblance of white marble.

"Wait," he breathed. "You were about to set fire to that fuse at my feet. I want you to do it, before you enter that vault."

The elder man turned back for a curious look.

"This little surprise party must have turned his brain," said the other.

"Did we catch a remark from you?" asked the elder, sarcastically.

"I ask you to kill me; blow me up, shoot, strangle—anything so that I'm dead when you leave this place."

"I say, Jake," said the elder. "We can't waste time on a lunatic. The asylum will get him in the morning."

"Oh, I'm not insane," said Giles. "I'm asking you to show me fair play, that's all."

The elder man stared a moment, then grinned. "Here's the situation, Jake," he said. "With a bank clerk left in charge of things, and the money gone on a tight little combination that nobody knows but him, who's to believe, when he's found next day with a rope tied just like he could tie it around himself, that there's anybody but him been in on the job? It lets us, or anybody else, out of so much as a suspicion!"

Giles' teeth crimsoned with a line of red from his nether lip.

"I want you men to hear me," he said. "If you were in court on trial for your life, you'd want a fair chance, wouldn't you—you'd want everything possible done to keep you from the hang-man!"

The men looked at him with dawning interest, and Giles went rapidly on.

"I'm in the selfsame fix. I'm on trial here tonight for things that mean more to me than life—my good name, faith, integrity—all the things I've worked for in years? Men, I want to tell you the story of my life."

"Cut it," said the younger man, disgustedly. "We ain't got time for Sunday school spiels, tonight."

"It won't take long," pleaded Giles. "Besides, there's no one to disturb you. The nightwatchman is gone for the night—there's no one else to interfere. I'm frank with you, you see, because I want you to believe that I'm sincere." The younger man turned away sneering, but the other detained him.

"It's sort of interesting," he jibed. "A new kind of entertainment—and species—in this life is something worth while—a little while. Go ahead with your declamation, young man, but don't build up false hopes. We haven't spent three months getting through that floor to fluke the spoil now it's in hand."

Giles took a long breath. Heaven itself could have been no dearer just then than this reprieve.

"It's like this, men," he said. "You are dealing me the hardest sentence a man ever suffered; worse than stripes, or prison bars—or the gallows. I've had a hard time, men; I was started in life wrong."

The younger man for the first time showed signs of interest, coming to join his companion who sat with crossed legs on the desk. Giles took his chance eagerly, talking quietly, his quick-drawn breath now and then showing his desperate tension.

"At the very beginning," he said, "my father cut me off from the chances most men are born with. I was respectably born, with a name above reproach. My father went back on the chances those things gave. He did—what you are doing tonight, but it was a worse crime than yours, for he was a trusted employe of the bank he robbed—as I am now of this."

The elder man moved nervously, his dark eyes devouring Giles' face.

"He was caught, and went to prison. That was bad enough, but not all; for his disgrace tainted us all—killed his wife, robbed his son of prestige, respect, his every chance in the community he knew and loved best. I faced life alone when I most needed protection; and above everything hung the shadow of my blighted name. I lived under its cloud. It shut me from every means of

reputable livelihood. Employment, trust—for the son of a criminal? Well, I won't tell it all. I made my fight with courage, God knows. I met rebuffs till the sound of them was a scourge—a pestilence that tainted every hope. I wanted to stay there in my native place, and build something that should live down my father's shame, a record that should help to whiten his. But its blight was too deadly, there, in my native home; I had to leave Chesley."

"Chesley!" repeated the elder man. His voice was a whisper—a gasp rather. He looked at Giles with glazed eyes.

"Then I came out west," said Giles, his heart beating wildly at the gleam of hope in the others' interest. "Here, in a strange place, where none knew me, I took up the fight again. God knows how carefully I have worked! Finally, I won this position of trust. It has been dearer to me than anything save my hope of heaven—for it means all that I've set stakes to win. Don't you see what it means—your work tonight? It means that you are wiping out all that I've won. If this bank is robbed, nothing can save me from blame—suspicion. If you are men, you won't leave me alive here to bear that blight."

The younger man laughed. "We're under a blight, too, my boy. We know just how you are goin' to feel—eh, Red?" He started toward the vault, but stopped at a sharp word from his companion.

"Keep away from that vault."

"What you say?" said the other, incredulously.

"You heard what I said. Get back into the hole."

The other reached for a rear pocket, but the elder quickly leveled his pistol. "Drop that gun—on the floor. Now go."

The other began a slow retreat toward the opening in the tiled floor. "I'll be half-masted to a gallows' tree if you ain't clean off your head," he muttered. "Do you know what you're doin'? Pikin' from the neatest job that ever fell head over heels into a mutt's way—and all for a Sabbath school chin from a smooth-tongued kid."

"That's my affair. This is my job—I planned it, and if I choose a way of my own for ending—it's not your stunt to ask questions. Get down there, I said."

The other looked at him ferociously, threateningly for a moment, then dropped from view through the floor.

"You heard what he said?" asked the elder. "Well, perhaps he's right. But I'm going to give you that chance you've been working for. I've been a bad man—but perhaps, if I'd thought it all out—like—you've pictured it—it might have been different. I didn't think—you see. I didn't look so far ahead. But there—it's no use now. It's done, and there's no going back. You'll not forget this—that I tried—"

"That you saved me," interrupted Giles. "I shan't forget it through all my life."

"That's all, except this. I want you to let it help you to wipe out hard feelings against your—against the man you told about in your story."

"It shall. For years I have treasured hatred for him, but you have changed that. Good must be in him, too, since you—"

"Keep him in your mind as a creature like me—who went down maybe in an hour's strong temptation."

"In five years my father will be released from prison. I shall know what to do. Your deed of tonight has taught me a new duty to him. Before, it was estrangement—retaliation. I am strong enough now to forgive, and to aid him."

"No, not that. He don't deserve to come into your life again. It would only hurt you—and he's done enough. He must make his own atonement, and from what I know—of my own heart—he will do that. He needed only to be shown how far—how deadly sure a man's acts reach hands into the future. He'll not come back to pile up issues in your life. He will straighten out his own by himself, for his own sake, and for yours. There, I'll cut those ropes. You can show them tomorrow to prove your story. That opening in the floor must be accounted for and closed. Don't let them put a trust like this on you again, as you value all you hold dear! No safeguards are sure against desperate men, nor against treachery. For—my—don't let either pull you down—from what you've won." He took a knife from his pocket and cut the ropes which bound Giles. As he did so a low voice reached them.

"Red," it whispered, "there's a peeler outside. Looks like he has scented something. Be quick or you'll be pinched."

Without a word the man turned, and in an instant disappeared in the tile trap.

The next day, in the precincts of the Barry brothers' private room, Giles told the three brothers the details of his close escape, then went over the story of his own life, keeping nothing back.

"I perhaps made a mistake in keeping this from you, but I wanted my chance—everything in life depended upon it—and I feared that once known, my secret might be the blight—that it was back there. Tonight I shall tell the father of the girl I love what I have told you. You all shall take me henceforth on my own character—if at all. If I lose out, it will be better than this life I live now, dreading each day's possible discovery. When my father is released it must be known, for I—"

"You say his term is up in five years?" questioned the elder Barry. "How do you know that he is not already released—on pardon?"

Giles turned pale. "I had not thought of that. I had counted so long on the time of respite from facing him."

John Barry came and laid his arm about Giles' shoulders. "Did it not occur to you last night?—Don't start, my boy—you may be sure he is the true cause of your escape. I shall look into it, to make sure—but there is no doubt in my own mind that you owe your preservation to—your father. If he gave up all that, last night, you may be sure he will keep the pledges made to you—that you will never see him again."

Giles rose dazedly to his feet, wavered a moment, and fell back in his chair.

"Fainted!" said John Barry. "And no wonder. What do you think of a man," he said, as he bathed Giles' face with the water the others had hastily brought, "who will keep a personal vigil of four nights, and ask for death rather than stand for the betrayal of his trust? Here is the proof of it in a letter I received this morning, undoubtedly from the criminal himself. To me it is all the proof I want, aside from what we know of Giles' record, that we have chosen the right man for the place."

And in one breath the others acquiesced.

New Year's night came cold and clear, and against its purple sky bright lights gleaming from the Ramar home shone starlike in brilliancy. Indoors they lit a scene of radiant happiness. Quietly wedded during the day, Lois and Giles sat at the head of a banquet table spread in their honor, a smiling pair, facing a score of close friends bidden to share with them the celebration of the quickly planned event. For Henry Ramar, listening a week before with dim eyes to the young man's story, would brook no further delay.

"You've been the man of my choice for my daughter since I first laid eyes on you, and since I know the struggle you've made, I'd pick you out of ten thousand for her husband. Besides, I need a young head to help in my finances. There's no reason why you shouldn't step right in and take the place my son would have taken, had I been blessed with one. I suppose I'll have a fuss with the Barrys. They sort of think they've got all the rights there are going about you. But any way, I don't want you and Lois to wait any longer. You've been courting her for two years, and that's long enough. Besides, you need a holiday after your long siege of work—and watching. I want you to take a lay-off for two weeks—a honeymoon in Southern California will be just the thing."

And so it was that the New Year found Giles Clancy beginning life in a new way, with no haunting hate nor fear to darken his thought. And night after night, as months and years passed, went up his faithful prayer that the lonely one in places afar and unknown, might work out his reparation finally to meet with those other dear ones to whom his welfare was dear. So, he

believed it would be. For to each soul with self-purpose turned to redemption, shines out that star of promise which lit the shepherds' gaze one night in Galilee. To ourselves the fight, to a sure hereafter, the reward.

“Build thee more stately mansions, oh, my soul,
As the swift seasons roll!
Quit thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free—
Leaving thine outgrown shell by Life's unresting sea.”

Only a Miner

He's only a miner, “part human,” they say,
Who works for his living, works by the day.
Far away from the sunlight, under the hill,
You'll find him there with his hamer and drill.
He's known by a number, a little brass check
He strings to his watch, or hangs 'round his neck;
He receives it at morn, and goes to his work,
Where darkness, sickness, and danger all lurk.

He's only a miner who works by the glim,
Till his face grows pale and his eyes grow dim.
You scarcely could find one who's freer than he
To spend of his means to aid charity.
His companion laid low by blast or by cave,
He lays him away to rest in the grave.
He visits the widow; gives courage to strive;
Then gives of his means to help her survive.

He's only a miner, so give him a chance;
'Twill do you no harm, and he may advance.
Uplift him by proving your cause to be right;
Improvement will come with freedom and light.
Oppression hath wrought no good in the world;
But by it nations have downward been hurled.
Though he is a miner, he's true as his steel,
Will never! no never! to avarice kneel!

M. A. STEWART.

The Significance of Belief

BY WILLIAM J. SNOW, OF THE BRIGHAM YOUNG UNIVERSITY

One often hears the remark, "It makes no difference what one believes, so long as he does the right thing." At first thought this seems plausible and consistent. Righteousness is the great aim of individual struggle; hence, if the conduct is proper and right, there is not much ground for questioning belief. Viewing the matter, then, from this standpoint, it matters not whether one bears the stamp of orthodoxy or heterodoxy, so long as one's life is above reproach. Is the position tenable? Let us examine it more critically.

In the first place it should be made clear that it is not the purpose of this article to defend any particular orthodoxy, or to argue for fixity of belief with reference to various particulars and assumed objective facts. On the contrary, it seems to the writer that change is the law of life, and that it reaches into the religious field as well as everywhere else. In fact two of the basic pillars of "Mormonism" rest upon this law of change, and have no meaning without it. These are, "eternal progression," and "continuous revelation." Progress is but another name for change—change from a lower to a higher condition,—and continuous revelation means new principles, new light from heaven to meet the new conditions constantly arising. This digression seemed necessary here to make clear the aim of the paper, which is to show that it does matter very materially what one believes.

We may now examine more closely the statement, "It makes no difference what one believes, so long as he does what is right." The prime fallacy in this lies in the assumption that belief and action are separate and independent realities; that each exists for itself alone. The fact is, they are intimately associated elements in the same process; neither can manifest itself without the other. In short, action inevitable grows out of and is dependent upon some belief, either immediately present, or remotely associated with it.

To be sure, there are various beliefs which do not appear to have any connection with the moral or spiritual life. Of such character are beliefs in external facts, or mere historical particulars. It certainly matters little whether one believes that the

earth was made in six days or in six million years ; or whether one can give intellectual assent to the historical accuracy of the Jonah story or the story of Lot's wife turning into a pillar of salt. But it does matter very much whether or not one believes the Bible to be a great revelation of God's ministry among his children, and of his creative power in the formation of the earth. It matters but little whether one believes that the Savior himself baptized, or whether he left the performance of that ceremony to his disciples ; but it does matter materially whether one believes that he was the Redeemer of the world and the Author of salvation—the One who brought life and immortality to light through the gospel. It matters little whether one believes Joseph Smith was born in Sharon or South Royalton ; or that he said the city of Enoch was taken out of the Gulf of Mexico, or that he was scientifically and historically accurate in every statement ; but it makes a vital difference whether or not one believes that Joseph Smith was the prophet of this latter day dispensation, and the revealer of mighty truths for the exaltation of man. Upon all these generalized beliefs depend one's attitude towards life, one's course of action. Indeed, beliefs in principles or truths are always anticipatory, and always represent bases of action with reference to remote ends. What one believes, then, with reference to basic religious concepts, is a key to what one is and what one will become. This being true, it is of vital concern that educational influences make for optimism, and promote faith in God, faith in man, and faith in the triumph of right. Let each, then, express his hopes and beliefs ; for all have doubts enough of their own.

But now let us consider some practical illustrations of "beliefs and actions." The discussion thus far has been largely academic. The conclusions reached, however, are confirmed by the life of individuals and peoples. A study of the history of nations will show that the most fundamental fact about them all is their religious belief. The character of their civilization and the nature of their achievements are explained with reference to their beliefs. The antiquities of the Egyptians are but a reflex of their faith in the future. Whence their mighty monuments ? Why their skill in embalming their dead ? What the motive for their art and sculpture ? An analysis of their beliefs will furnish us the answers we seek.

They held very tangible, though crude, notions of the future life; the continuance of life after death was conditional upon the preservation of the body. If the body were destroyed, the soul would degenerate; and, though it might drag on an existence, it would be greatly hampered and narrowed in its activities. Hence, the first need was the devising of ways and means for the preserving of the body. Huge pyramids were built as monumental tombs for the dead. These have endured throughout the ages. The art of embalming attained such perfection that now, after four thousand years, we may look upon the actual faces of the dead Pharaohs.

But these activities are not all that are traceable to the beliefs of the Egyptians; their sculpture and art arise from the same source. Believing that the soul needed food after death as well as before, they placed by the side of bodies tempting viands; but also believing the soul utilized only the spirit or double of these things, pictures began to be substituted for the realities. Then again, believing that, if perchance the body should be destroyed, a mechanical substitute might suffice, sculptural images and statuettes began to be buried with the body. Thus art and sculpture grew up. In short, all the leading struggles and important achievements of the Egyptians were but the working out of beliefs.

What is true of Egypt as a nation is largely true of all other nations. Jastrow says, in his history of the religion of the Babylonians and Assyrians, that their religious beliefs are the most fundamental facts about them, and that they furnish the basis of explanation for all other facts. In the case of the Babylonians, however, their chief concern was their present existence and not the future. Their acts were measured by the effect such acts were supposed to have upon the immediate situation. The favor of the gods was sought in the interest of present undertakings. This was largely true, too, of Greece and Rome. But in all cases essential actions and national and individual character were the outgrowths of generalized beliefs.

Perhaps no more striking example of the influence of belief can be had than that furnished by the Hindus. They believed the end of life to be individual annihilation, or absorption in Nirvana. Out of Nirvana everything arose, and in Nirvana everything would find completion and perfection. There, identity would be lost,

individual consciousness would be lost, nothing left but universal spirit. Acting upon this belief, they tried constantly to deliver themselves from life, to crucify all desire, to rid themselves of instincts, to blot out all physical desires. In the place, then, of material civilization, the creation of those things that minister to the desires and conveniences of society, there was isolation, meditation, hermitage, personal sacrifices and physical torture of all kinds. It is said that some Hindu philosophers kept their hands clenched until their finger nails grew through the palms of their hands. Stories are related, too, of the Hindu mother throwing her babe into the mouth of the crocodiles, as a religious rite. Again we see that belief, conditions and conduct shape civilization.

This idea of sacrifice was carried over into Christian times, and formed emphasis in the monastic system that grew up in the so-called "Dark Ages." The monks believed in a life of austere self-denial; exaltation of the spirit was to be obtained through the crucifixion of the flesh. Instincts and desires were not as now to be rationalized and expressed, but denied and suppressed. Social pleasures were therefore denied and society was shunned. Monasteries grew up and salvation was largely confined within their walls. Physical abasement was considered a means of spiritual enlargement. Some examples of self-torture and self-abnegation almost equal anything expressed in India. Tennyson's "Simeon Stylites" presents a vivid picture of the monk of the Middle ages. In any age the belief or beliefs selected for emphasis will determine largely the standard of individual conduct and the trend of community effort. During the Mediæval period, even the architecture was distinctively reflective of the "other-worldliness" of the time.

The Latter-day Saints exemplify strikingly the significance of belief. Two phases of their religious life may serve to illustrate this point. The revealed word of God to them, and in which they believe most sincerely, declares moral purity to be an essential—a very fundamental one—of salvation. In fact it affirms that an adulterer could not enter the kingdom of heaven. In every "Mormon" community, and at the hearthstone of every "Mormon" home, this ideal of virtue is held up, and belief in the dire consequences of its violation is engendered. The result is a rugged purity which can scarcely be found anywhere else

in the world. The writer recalls that in the town in which he was reared, there was but one lapse from virtue in the first twenty-five years of the town's history. This single incident shocked the whole community. This town was but typical of the whole territory at that time. If moral turpitude is creeping into our community, and we cannot be blind to the **fact** that such is the case, should not all means that are adopted for its eradication be re-enforced by the belief that our Father in heaven looks with no degree of allowance upon moral impurity? In other words, will not a virile faith in God be the great force against this evil, as against every other? Such a belief in the hearts of Latter-day Saints before worldly influences crept into their midst, produced the desired results.

Now, as to a second phase of their life in these valleys. They believe, and always have believed, implicitly in the positive assertion of Joseph Smith the Prophet, that "no man can be saved in ignorance." This conception has always constituted a vital motive urging them on to educational efforts. In every condition, in poverty and in prosperity, in trial and in peace, no effort has been spared, no sacrifice has been considered too great, to provide facilities for the proper training and education of the people. As a result of this (we do not ignore the help and co-operation of those who have come among us), Utah ranks enviably high among the states of the Union in education.

Briefly summed up, my contention is that it does make a difference as to what one believes, that belief is the basis for action, and that as such it has all the force of an ideal which is set up as a goal of endeavor. Vital, then, is it that our boys and girls be surrounded by influences that make for optimism and a comprehensive belief in the gospel—a belief that will not be seriously shocked or undermined by the discovery of certain historical inaccuracies in the Bible, or by the shattering of certain mechanical idols to which we have been devoted. Nor need we turn our backs upon any field of knowledge. Security depends upon being frank, and honest, and open-minded. It is for us in our religion to select for emphasis that which in our day and time seems most applicable to the conditions, remembering that "Truth's eternal, but her effluence, with endless change, is fitted to the hour."



Voice of the Inaudible

BY
Albert R. Lyman

Chapter VIII—Peavine

Since the first camp at Peavine, when Ben played with the Soorowits children, Fred Rojer spent from one to three weeks in that grove every summer, and every summer he brought the boy along as an indispensable part of the outfit.

After the ten days with Montana, at Rincone, a brief week passed in town before father and son made camp at Peavine again. And again the world wagged easy, and all nature moved to its own tune, with the ease and unconcern of the butterfly's flitting over the stretches of grass and flowers.

Ben had no Stripes on which to lavish the caresses of his cayuse-loving, dog-devoted nature, for Flossy's insolent treatment of Bowse, had made a slight breach of friendship between herself and the brown-eyed boy. But Fred Rojer gave his son a three-year-old colt, and the only real work the two did in a week, was to accustom Ben and the colt to each other's ways, so that one dared to ride and the other dared to allow it. They made this a quiet, pleasant task for two hours every morning and evening, devoting the rest of the day to books and dialogue, lounging under the trees, hunting grouse, or gum, or squirrels, as the inclination of one or the other happened to indicate. Together they found the nests of birds, and watched the chipmunk frisk on the limb; they saw the timid deer browse the oak leaves in the early morning, and watched the sun sink into the red deserts to the west.

Young Rojer could not understand it, though he enjoyed it immensely. Why they should lose so much time in this place every summer, became more of a problem all the time. One evening when they had rambled about a good deal, and accomplished little so far as Ben could see, he came out with a direct question:

"How is it, Pa, that we camp here so much and do so little while we are here? If it were Jud, he'd spend about a day rounding up these horses, and two days breaking 'em, and then he'd be ready for something else."

"Yes, I suppose he would, son; but you're not Jud, neither am I."

In the pause which followed, young Rojer began to fear he had given offense; "I didn't mean to be rude," he explained.

"I'm not angry," assured his father, "I was just wondering whether you're ready to hear something—something I've been intending for a long time to tell you."

"What is it?" asked the boy eagerly.

"Did you ever read, 'Having eyes, they see not, and ears, hear not?'"

"Oh, yes, I've read it,—why? am I an awfully dull boy?"

"Not that, but there are things which men could see if they would, yet very few care enough to make the effort. Most men have trained their attention and set their hearts so continuously upon the sources from which there might come a dollar, that they have become deaf and blind and stupid, to the very best things of earth. Yet there are men who might see, even here—"

"A spirit?"

"No, I wasn't going to say that, but they would see and hear things in this grove, about which, we have never talked. Since you were a little babe, I have hoped you would have eyes and ears for something nobler than a dollar, and I have brought you here, and watched to see if you noticed the thing which first attracted me to this grove."

"What is it, Pa?" asked young Rojer, poking the smouldering fire, and trying to recollect everything in the peaceful woodland around them, "I know every tree and bird's nest in this grove. Is it the wind? Is there something in these trees which I can't see?"

"It may be in the wind, or the rain, or the clouds, but they are not it, for it can be seen and heard when they are still. If I should string all the a-b-c's out in their order before you, they wouldn't spell anything, would they?"

"No, sir."

"And yet you know the name of each letter, and you know they can be arranged to spell any word and form any sentence."

"I know that about the letters, but I thought you were going to tell me about the thing hiding among these quakingasps."

"Do you remember how printed pages looked to you before you could read?"

"Oh, yes, they looked about like a Mexican newspaper looks now."

"That's it—the things hiding in these trees are something like the thoughts hiding in the Mexican newspaper. The words

are in sight on the paper, but to you they have no meaning. Now in this grove you see the green leaves, and the nests and the squirrels; you see the clear water boil out of the hill-side, and hear it ripple away down the canyon; you hear the birds singing and the wind blowing; you hear the rain and the mild rustle of the leaves,—but each one of these is only a letter in Nature's great alphabet. Nature arranges these letters in groups, and if we know them, we may read whole sentences and chapters. Do you see what I mean?"

"Well, partly—I wouldn't know how to begin with such letters."

"See what this spells: The rotten log is gray and brown—the chipmunk lives in the log—the chipmunk is gray and brown, so that he can hardly be seen when he sits still on the log."

"Oh, I couldn't guess that."

"See my pocket-knife, it has sharp blades, but they close down and don't cut my pocket. Now how did there happen to be a knife of that kind?"

"Men made it just to carry in the pocket."

"Then the men who made it, knew about pockets and what they need. Now who colored the chipmunk's coat and why?"

"Oh, I see, the Lord suited the chipmunk to the log—or—the log to the chipmunk."

"Or both? And what must have prompted Him to do so much for such a little creature?"

"It must have been love."

"That's it, — 'All around and all above bear this record: God is love.' The chipmunk and the log may seem to you a little matter, but from these small beginnings, men have learned to hold communion with nature, and to understand her various language. For them 'she has a voice of gladness and a smile, and she expresses a healing sympathy' for all their heart-aches and sorrows. The rich tint of these wild-



"The wind blowing through these big pines means much to me."

I camp here to look and listen.

flowers, and the sparkle of the spring, and the happiness of the birds in the trees, does me more good than you can imagine. The wind blowing through these big pines means much to me, and as you grow older you'll hear it say wonderful things; it will talk of God and plead the cause of men. I couldn't have borne with Josh so long but for the words of this grove, and I want you to hear them, because you'll meet many men like Josh."

"What good things can this grove say about him?"

"It says the Lord lets us live on earth to prove the kind of stuff there is in us, and He brings Josh and me together that I might have more chance to do good, and show my courage to be fair while Josh is always so unfair. You are young, your blood is hot, you like revenge for every injury. This voice will tame you down like a colt is tamed, and you will see that as God is love for man, so man ought to be love for God's children. This voice says that as we pity the blind when they fall into the pit, so we ought to pity the man so stupid and ignorant as to do the evil things which fill his life with misery."

"Have you heard voices in these trees since we came here first?"

"Yes, long before that, and not only here but in many places. I have listened to it ever since I was a boy like you. I hope I'm never too old to ride a horse, and hunt the good things of such places as this."

Long after they had gone to bed, Ben lay quietly looking up through the quakingasp limbs to the stars above, and listening to the mild summer breeze that made the leaves to tremble. He heard the whip-poor-will call from some indefinite place; he heard the howl of the coyote from the canyons below, and wished he might read at once the mysterious meaning of it all. In it was the voice of the Intangible, the words he could seldom understand; but behold they could be understood, for his father with the eyes and ears of a man could understand them. Oh the eyes and ears of a man! they must be similar to the eyes and ears of God!

Next morning as they pulled on their boots, "I've heard that voice you talked about last night," young Rojer asserted, "I've heard it a long time, but I can't tell much of what it says."

"I felt sure you had, or I wouldn't have said so much," answered his father. "It's a great thing to hear it, and a greater thing still to comprehend it."

Ben named the bay colt Alec, and took great pride in this, his first bronco. Alec had a white hind-foot, a snip of white on the nose, black mane and tail, graceful carriage and good action. Before the camp left Peavine, a bridle displaced the rope hackamore, the saddle went on and off with less difficulty, and the colt half agreed to the strange requirements of his young master. Of

course, he couldn't always refrain from bucking,—those cinches were such ticklish things, and the rattle and squeak of the saddle so different to the sounds he had heard. Yet he meant well,—young Rojer looked into his big, frank, coltish eyes, and forgave all his mischievous pranks, just as one big-hearted school-boy forgives another. "He don't want to be mean," Ben would say; "he's just naturally good."

Alec was no dullard; he soon learned that the brown-haired boy was a good fellow to meet, and he arched his neck with real pride when he carried young Rojer on his back. The Stripes-love, which had languished for years, and grown particularly heavy when the outfit passed Green-water, now rose up in a fresh, new form, and lavished itself on the bay colt. He was taught to whirl, to start on the keen jump, to stop short off, or go straight ahead in good order while his master reached to the ground for a dragging rope. He must learn to eat oats, wear hobbles, and behave skilfully on the saddle-end of a lariat, for young Rojer was becoming an adept with the lasso.

While Ben and Alec were becoming acquainted, the shaggy old wag-tail contrived to make himself an essential element of that acquaintance. Being always at young Rojer's heels, the old dog, by some strange dog-instinct, discovered around the bay colt an atmosphere of toleration, and upon it he promptly proceeded to build a friendship which could have been no more complete, even if Stripes had suddenly been resurrected from the bleaching bones at Green-water. Alec was adopting new ways and associates, and Bouse threw himself in at just the right time, and with such persistency of dog-devotion, that the colt accepted him as a necessary part of the new performance, and a dog-horse love clinched itself on both sides, before the horse discovered the dog to be his fellow-servant.

Six weeks after the camp was moved from Peavine to town, plenty of men looked at the bay colt and jingled their silver at the boy and his father, but the father said, "He belongs to the boy," and the boy said, "No, sir-ee, I won't sell 'im."

(TO BE CONTINUED)

An Appropriate Text

It was the custom in a minister's family to have each member repeat a verse from the Bible at the beginning of every meal. One day the five-year-old son had been naughty, and was put at a little table by himself by way of punishment. When it came time for his verse he said very solemnly, "Thou hast prepared a table before me in the presence of mine enemies."

Tribute to Orson P. Arnold

BY GEORGE C. LAMBERT

In the death of Orson P. Arnold, I am deprived of the association of a friend whose companionship I dearly prized. I have reason, too, for the belief that the friendship and love I entertained for him were fully reciprocated. He was my David, and I his Jonathan. I was reconciled to his death by the extended illness that he endured, and I am now consoled by the hope that our association will be renewed in a future existence, when he will be freed from the bodily ailments from which he suffered in mortality.

In him was personified my ideal of many manly virtues. A truer or more loyal friend probably never lived. He was neither demonstrative nor effusive. He gushed not in verbal expressions of friendship, but expressed himself in acts, rather than words, none the less effectively. One could not mistake his friendship, or loyalty, for flattery or sycophancy. He was generous, sympathetic, considerate, and ready to serve his living friends and to defend their memories when dead.



ORSON P. ARNOLD

His honesty was of that sterling kind that knew no compromise. He despised trickery, pretense, and shams of every kind, and never would profit by the ignorance of a person with whom he had dealings.

He was a truthful man. Some good men have the habit of enlarging (perhaps unconsciously) upon things they relate from memory, especially when they repeat the narrative many times, and more especially when the narrative relates to their own exploits, and is favorable to them. Not so with Orson P. Arnold. Whatever he said could be relied upon as unalloyed truth—though possibly not the whole truth when it favorably related to himself.

His disposition was over-modest and he was inclined to minimize his own credits by suppressing any part that would show favorably to himself. So far from being a braggart, he was even over-modest.

Though reserved, he was frank, direct and emphatic, in speech, and powerful in rebuke, when occasion required.

He was a most punctual man—never late in keeping an appointment or in meeting an obligation, very orderly and methodical in all that he did. His tastes were simple, his thoughts were clean, and his language choice and respectful. He had wonderful self-restraint, and seldom exhibited anger, however great the provocation.

He had an excellent memory, was a keen observer, and was a veritable encyclopedia of knowledge relating to things that had come under his observation, even as far back as his childhood.

He more than made up by attentive listening for whatever he lacked in volubility as a speaker. There was virtue in his taciturnity. He never bored anybody by talking, and seldom if ever had reason to regret anything that he said. There are occasions when silence serves better than speech, and he never missed any of these that came his way. His reticence afforded ample time for thought, and when he spoke he was usually laconic to a marked degree, and displayed wisdom in what he said.

He had a high sense of honor, that led him to perform every duty well. He gave his best service to whatever task he undertook. He was determined and persistent, and hesitated at no self-sacrifice that duty or his generous impulses demanded.

His courage was not of the transient or intermittent kind, but constant as time, and unyielding as adamant. No one ever knew him to quail. His nerve never forsook him in face of the most appalling danger. Scores, possibly hundreds, of persons who have seen him in the most perilous positions would, if asked, unhesitatingly declare, as Captain Lot Smith did, that they never knew a braver man.

No Spartan ever bore pain more stoically than he did, and his endurance was equally marvelous. When, in 1857, the bullet from a comrade's gun, accidentally discharged, shattered his thigh bone, the wounded limb crumpled under him as he fell to the ground. His companions raised him up, straightened his limb, and staunch the flow of blood by use of a tourniquet. They hastily improvised a stretcher, placed him on it, and hurriedly resumed their journey, carrying him as best they could, for they were in great danger. They told of the agony he endured, as evidenced by the perspiration that covered his face and saturated his clothing while he was thus carried for thirty miles! The torture of thirst was added to his bodily pain, during that awful journey. It was a wonder he did not lose his reason. The sub-

sequent jolting, as the journey homeward was continued by wagon for a distance of over two hundred miles, was a change, but no relief, to his suffering, heroically and uncomplainingly endured.

The crude surgery then available failing to afford other relief than the removal from the wound of the shattered portion of the main thigh bone, five inches in length, the suffering he endured the ensuing few years while by slow process the cartilage was forming to take the place of the lost bone must be imagined—he never described it! His ambitious and independent nature impelled him to action, and he served as gate keeper at President Young's while still hobbling about on crutches.

From childhood, he had been passionately fond of horses, and previous to being shot was an expert horseman. He was scarcely able to bear any weight on the wounded limb when he again began practicing riding, notwithstanding the fact that disuse for so long a period had rendered the knee of the wounded limb rigid, and the exercise must have caused him excruciating pain. He persevered, and in time was able to maintain his seat in the saddle with equanimity, and, as his friends fondly hoped, with ease.

When, in the spring of 1866, the atrocities committed by Indians in Sanpete and Sevier counties became frequent and unbearable, he, with others, volunteered to go to the relief of the settlers, under command of Colonel Heber P. Kimball. It was a very strenuous campaign, extending over three months. Not only did he bear his full share of all the duties involved therein, but he performed special service by leading a small detachment on an extra hazardous and tiresome expedition, and all without his comrades knowing that he was not free from suffering as they were. Not until within two weeks of his death did I, who have enjoyed his confidence perhaps more than any one outside of his own family, even suspect the extent of his suffering. While calling upon him, as I did almost daily during his illness, I asked him, one morning, almost casually, how long it took for his wound to heal up after he was shot. He hesitated some time before replying, and then said in a whisper, as if fearful of admitting it: "It never did heal up!" Amazed, I responded: "You must have been in agony, then, every day while you served on the Indian expedition, in 1866." He simply nodded assent. On being pressed further to know if the exertion of riding horseback didn't cause the wound to suppurate, he reluctantly admitted that the discharge from the wound ran down into his boot every day. Was human suffering or endurance ever less obtrusive? Did sympathy for one's fellows ever find more sincere expression?

The fact that all who served on those Indian expeditions did so without hope of earthly reward, is not worth mentioning in

comparison with the infinite sacrifice that he made to serve! Some men are so eager for sympathy that they want their friends to know of every ailment they have. Orson P. Arnold was so self-contained and reserved that he didn't want his friends to know that he ever had an ailment. I am sure from his manner that he never intended to reveal that family skeleton to anyone. But how a knowledge of it glorifies acts and habits of his life that otherwise would seem commonplace! How remarkable that he kept full abreast of his stalwart fellows in the activities of life with such a physical handicap! The fact that it was his daily habit to arise at daybreak, pursue his tasks diligently throughout the day, frequently with great bodily exertion, and often maintain sleepless vigils at night, for friendship's sake, now becomes a marvel!

Soon after he was wounded a number of doctors examined the wound and united in urging that the limb be amputated. This President Brigham Young objected to, saying that he would yet be able to walk without crutches. He did, but probably never without suffering more or less pain—which latter fact, however, he was careful to conceal from his friends. It is doubtful whether President Young, whom he served for about twenty years in different capacities, ever even suspected it.

How the great leader ever became attracted to or interested in Orson P. Arnold is probably not known. Possibly because he seemed to know intuitively who were entitled to an audience with the president, and had the faculty of turning the others away without offending them, he was employed as gate or door keeper. Perhaps his skill in the management of horses led to his selection as coachman. Very likely his habitual silence and absolute fidelity recommended him for confidential service; added to his coolness and undoubted courage, for extra hazardous undertakings. His self-reliance, his untiring persistency and scrupulous honesty, may have secured for him positions of trust and responsibility; but they all came to him without his seeking.

He never refused to do anything required; he never quibbled about the hours he served, or the compensation allowed. Fatigue, fasting, exposure to the elements, had no terrors for him, and he never allowed them to interfere with his success. He could serve without servility, bear responsibility without conceit, and exercise power without arrogance. And so it happened, in the course of time, that his occupation in Brigham Young's employ ranged all the way from gate-keeper, or body-guard, to financial agent, or builder and superintendent of a street railway.

He loved and revered his employer, and that great man treated him, not as a servant, not as an ordinary employee, but as a friend, a companion, a confidant, a man upon whom he could rely, and who was deserving of the highest trust. And yet, upon

more than one occasion, that great and good man suspected or blamed Orson P. Arnold for a time for occurrences that displeased him, and that without just cause. Orson at such times knew who was to blame, and could have established his own innocence by the utterance of a sentence, but he maintained silence. He would neither be a tale-bearer, nor seek favor at the expense of others. He could afford to be misjudged, but he could not afford to do anything mean or petty. He could not show by even so much as a look or act that he was aware of being suspected. He could only maintain his habitual composure, do his duty as ever, and leave it to time to vindicate him, as it always did. But how hard it is to bear the displeasure of one we love more than life!

Perhaps the recollection of Orson's invariable habit of frankly acknowledging every mistake he made, and assuming responsibility for every act that did not result as hoped for, convinced President Young of the innocence of his suspected servant. Possibly the conviction came from inspiration (which he most assuredly enjoyed) but come it always did, in time. And then would follow the assurance—not in words, but in the kindly look, in the warm hand-clasp, or in the confidential commission, that faith in his integrity was restored, that the bond of trust was as strong as ever! How complete that trust was, President Young probably never expressed in words, but it was indicated, occasionally, when his personal safety seemed to be menaced, by the quiet direction, as he was about to retire for the night: "Orson, the door of the house may be left open. I shall sleep all right, if you will make your bed just within, across the doorway."

After the death of Brigham Young, how comforting to Orson must have been the consciousness that the trust reposed in him by that great man was never misplaced! What a cordial meeting between the two must have occurred when Orson P. Arnold passed from this life!*

After President Young's death, Orson P. Arnold was intimately associated with, and equally loyal to, his successors, and was trusted by them to the fullest extent. His service during what is known as the "Crusade" may never be fully recorded on earth, but I feel sure that it is in heaven, and that it will stand to his eternal credit. In some respects that was the most trying time of his life. The Church leaders were made special targets. It was the greatest ambition of Orson's life, though a sufferer with them, to be of service to them. He would have died rather than betray them as he was solicited to do. * * * * *

During O. P. Arnold's connection with the street railway system of Salt Lake City, which extended from its inception to thirty years later, he bore great responsibility, and always with

*See Jan., 1913, ERA, p. 276.

becoming modesty. He employed many thousands of men during that time, treated them humanely, and fairly, and had the reputation of getting the utmost amount of work out of them, and withal retained their respect. If any man failed to understand what was required of him, he was capable of and not above showing him. When mules were the motive power, if any of the animals displayed a fractious spirit, and the drivers could not manage them, he had a habit of jumping on the car himself and bringing the mules into subjection. In all the circles in which he moved, he was a man among men—calm, dignified, reserved, self-respecting and respected.

He was a domestic man, enjoyed the society of his family; provided well for them; was thrifty and frugal, and did his full duty in the matter of securing those dependent upon him against future want.

During the last ten years of his life, since retiring from active business pursuits, he devoted much time and attention to the welfare of his comrades of the Indian wars. If any were sick, he visited and sought to comfort them; and when one died, he manifested sympathy for the family and respect for the dead, by attending the funeral and seeing that flowers were provided. He perhaps never heard of the axiom which Bishop Hunter used to relate, as having been impressed upon him by his father—always so to conduct himself that people would invite him up, and never order him down—but he exemplified it in his life. In attending funerals with his comrades, he never even presumed to occupy voluntarily a conspicuous seat, and wouldn't think of proffering to take part in the ceremonies. I was personally gratified at the respect and sympathy manifested by the Indian War Veterans on the occasion of his funeral. Seventy-five of them were in attendance. Their commander will be greatly missed by them.

My friend viewed his approaching death with the same sedate self-possession that had characterized him through life. He said he was not conscious of having injured any one in life, and had no dread of a coming judgment. He was thoroughly appreciative of all that was done for his comfort, and received every care and attention from his family that love and sympathy could prompt. I fully sympathize with them in the great bereavement which has befallen them. I congratulate them on having had such a husband, such a sire, and myself on having had such a friend. I hope his numerous posterity will emulate the noble qualities possessed by their sire (some of which are herein mentioned), and that Orson P. Arnold will always have representatives to bear his name in honor in the cause to which he devoted his life. This is the earnest desire I have concerning the family, to whom I dedicate this sketch which so feebly expresses the esteem I had for my dear departed friend.

The Gospel to the Lamanites

BY REY L. PRATT, PRESIDENT OF THE MEXICAN MISSION

I—Introduction

The subject at hand is so intimately connected with the great Latter-day work known as "Mormonism," and forms such a prominent part of the Book of Mormon teachings that one would think that most of the members of the Church would be perfectly familiar with, and enthusiastic over, it. And such is the case, in a general way, but, I fear, and that, too, basing my belief on observations I made while on a recent trip through some of the stakes and wards of Zion, that far too many of our young folks, and, for that matter, of the older members of the Church, are not as familiar with, and as interested in, this great subject as it is their privilege to be.

I hope in this article to show that the work of carrying the gospel to the Lamanites is one of great importance, and one that is worth while to us, as well as to them; one rather to be desired than avoided, and one that *must* be performed by us, because the Lord has promised this people, through their forefathers, that the gospel, and their redemption through it, would come to them through us—through the Church of Christ.

II—Who are the Lamanites, and How Came They to Be Such?

In I Nephi 1:4, Book of Mormon, we read:

For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city of Jerusalem must be destroyed.

We learn from I Nephi 5:14, that Lehi was a descendant of Jacob, through his son Joseph, who was sold into Egypt. Lehi lifted up his heart in mighty prayer in behalf of his people; as a result of his prayer, he received a wonderful and mighty vision from the Lord, in which he foresaw the destruction of Jerusalem, and her people carried away into captivity. After he had received this vision he went forth among the people and testified unto them of their wickedness and abominations, and also of the things that he had seen and heard; but he was only mocked and persecuted

by the Jews, and they sought to take away his life. Nephi records (1 Nephi 2:1-4) that the word of the Lord again came unto his father, as follows :

For behold it came to pass that the Lord spake again unto my father, yea, even in a dream, and said unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.

And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.

This departure of Lehi and his family out of the land of Jerusalem occurred six hundred years before Christ. His family consisted of his wife, Sariah, and his four sons, Laman, Lemuel, Sam, and Nephi. They were afterwards joined by Ishmael and his family, and Zoram, the servant of Laban.

Their history, as recorded in the Book of Mormon, shows that the two older sons, Laman and Lemuel, were rebellious unto their father and unto the Lord, and did not keep the commandments of the Lord; while Sam and Nephi were obedient sons, and faithful in their observance of the commandments of the Lord. Early trouble arose between Nephi and his two older brothers, and on many occasions, because of their great wickedness, they even sought to take away his life. Their conduct caused great anguish, in the heart of Nephi, and he was grieved because of the hardness of their hearts, and he cried unto the Lord in their behalf, and the word of the Lord came unto him as follows (1 Nephi 2:19-24) :

* * * Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.

And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.

For behold, in that day they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they rebel against me also.

And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

From the foregoing quotations we see that all that has happened to the Lamanites was plainly foreseen and foretold when they were scarcely started on their way to the promised land. In fact, all of the conditions that have existed throughout their history, and that still exist among them, were plainly foretold by the prophets of the Lord, and are recorded in the Book of Mormon.

The history of the travels of Father Lehi and his family, through the wilderness, and the building of a ship in which to cross the mighty waters that separated them from the land of promise, and which they built in obedience to the command of the Lord, and in accordance to the pattern and model given to Nephi by him; and then their long and perilous journey over the mighty waters to the promised land; their landing there, and the establishing of themselves in the land; the great visions received from the Lord by Lehi and his faithful son Nephi, and the remarkable way in which the hand of the Lord was over them, to guide and protect them, is all very interesting history, but space will not permit us to follow it in detail here. It will be seen, however, by a careful perusal of this remarkable and interesting history, that the two older sons of Lehi, Laman and Lemuel, and the daughters of Ishmael, whom they took to wife, and the sons of Ishmael, were often rebellious and disobedient, even to the extent of wanting, and trying, to take the life of their younger brother Nephi who, because of his faithfulness and obedience to his father's counsel, and to the commandments of the Lord, was greatly blessed of the Lord. He was permitted, in fulfilment of promise, to become a teacher and a ruler over his brethren. At times, through great manifestations of the power of the Lord, these rebellious sons were made to feel his power and humble themselves, repenting of their sins. But their repentance and humility were always short-lived, and they continually fell back into their condition of error and rebellion, and consequent state of darkness of mind.

This division in the family of Lehi grew worse after the little colony was established in the promised land, even to the extreme that it was impossible for Nephi and those who listened to his counsel, and who lived in accordance with the commandments of the Lord, to live with their brethren of the other faction in the land where they first settled. Nephi, himself, describes the conditions thus (II Nephi 5) :

Behold it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

But behold, their anger did increase against me; insomuch that they did seek to take away my life.

Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

Now I do not write upon these plates, all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

And it came to pass that the Lord did warn me, that I, Nephi, should depart from them, and flee into the wilderness, and all those who would go with me.

* * * And all those who were with me did take upon them to call themselves the people of Nephi.

* * * And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children, and those who were called my people.

* * * And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher; wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

Wherefore, the word of the Lord was fulfilled which he spake unto me, saying: That inasmuch as they will not hearken unto thy words, they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

And he caused a cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them.

And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it and it was done.

And because of their cursing, which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

Thus came about the division of the family of Lehi into two factions, which grew into two numerous and mighty nations upon

this continent; and, from the foregoing, we learn that the Lamanites, although a cursed nation, are of the house of Israel, through Lehi, who was a literal descendant of Joseph who was sold into Egypt; and that their curse and their present condition came upon them in fulfilment of prophecy, and because of their disobedience to the Lord and his commandments, and of their hardening their hearts against him.

It is interesting to note, through reading the history of the Lamanites, as contained in the Book of Mormon, how literally the prophecies of the Lord, made concerning them, have been fulfilled. Their descent from a civilized and a "white and exceeding fair and delightsome people," into a "dark and a loathsome and a filthy people, full of idleness and all manner of abominations," was indeed very rapid.

However, the Nephites did not cease to strive to convert their brethren from the error of their ways, and to restore them to the truth and thereby redeem them from their fallen condition. But it seems that for many years their efforts in this direction were in vain, for the Lamanites not only refused to listen to, and obey their teachings, but they sought to destroy the records which Lehi had brought from Jerusalem, and also to destroy the people of Nephi who were striving to live in accordance with the commandments of the Lord.

The prophet Enos, in his short writings, after telling of the great desires of his heart for the redemption of his brethren, the Lamanites, says:

For at the present, our strugglings were vain in restoring them to the true faith. And they swore in their wrath, that if it were possible, they would destroy our records and us; and, also, all the traditions of our fathers.

* * * And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people; full of idolatry and filthiness: feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven: and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us."

Their condition, through all the long ages, from then till now, has remained practically the same. True it is that through the teachings of the Nephites, many of them have been converted to the truth, and the sore curse that was theirs has been removed, because of their change from an evil to a good life. But this only

further proves that the promises of the Lord cannot fail, because he said the curse was only to remain with them as long as they remained disobedient, and wicked, and would not listen to the commandments of the Lord, and obey him. At no time in their history, however, is it recorded of them that all of them have turned from their evil ways, and that the curse has been lifted from them, as a people, except for the two hundred years which preceded the coming of Christ to the people upon this continent, and the establishment of his gospel among them. Of this time spoken of, we are told, in IV Nephi 1, that in the thirty-sixth year after the birth of Christ, "the people were all converted to the Lord, upon the face of the land, both Nephites and Lamanites, and there were no contentions among them, and every man did deal justly one with another."

But, as I have said, this condition did not endure among them; men began to be lifted up in the pride of their hearts, and to forget their God, and ceased to keep his commandments. Class distinctions, secret societies, man-made churches, and wars and strife and bloodshed, and all manner of evil, began to creep in among them. Part of the people remained true to their faith in their God and in his gospel, but many were led away by false teachers into all manner of iniquity, insomuch that in the two hundred and thirty-first year there was a great division among the people, and they began to be known again by the names that had distinguished them of old. Those who remained faithful were called Nephites, and those who turned away into evil paths, and to false religions, were called Lamanites. The curse of old came upon the Lamanites, and the old and terrible spirit of hatred and strife and bloodshed came between the two peoples, and there began to be wars and bloodshed in the land.

Nephi saw in prophetic vision, even before he and his father and his brethren had reached the promised land, that these conditions would overcome his seed, and the seed of his brethren, for, not only did the Lamanites become a wicked people, but not long after the division of these people, just spoken of, the Nephites also became a wicked people and forsook their God. Nephi relates the vision he saw as follows (I Nephi 12:19-23):

And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.

And it came to pass that I beheld and saw the people of the seed of my brethren, that they had overcome my seed; and they went forth in multitudes upon the face of the land.

And I saw them gathered together in multitudes; and I saw wars

and rumors of wars among them; and in wars and rumors of wars, I saw many generations pass away.

And the angel said unto me, Behold these shall dwindle in unbelief.

And it came to pass that I beheld after they had dwindled in unbelief, they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

This great climax, spoken of by Nephi, culminating in the extinction of the Nephites, as a race, at the hands of their brethren, the Lamanites, took place in the year four hundred and twenty after Christ, and three hundred and eighty-seven years after the establishment of the true gospel among the people of this land, by no other person than the Christ himself; and the Lamanites went forth in multitudes upon the face of the land, and, having overcome all other enemies, continued to satisfy their thirst for blood by wars and butcheries among themselves. And in this condition they remained until the discovery of America by the Europeans, and in a measure to the present day.

MEXICO CITY, MEXICO

["The Lamanites After the Coming of the Europeans" will be discussed in the next paper.]

Elder W. C. Jefferies writes from Barnsley, England, December 18: "I have spent most of my time in this branch and consider it a very



good place to labor. I find many good people in my travels, among both Saints and friends. Some of the latter, also, generally attend our Sunday night meetings. We hold a cottage meeting each week for the deaf and dumb, and the elders here find much pleasure in speaking to them through Brother

James Benfell, interpreter, who is at the head of the deaf and dumb school in Barnsley. Elders, left to right: J. A. Vannesse, Smithfield; W. C. Jefferies, president of the branch, Grantsville; A. L. Riggs, president of the conference, Logan; L. P. Burt, Brigham City; T. Shepherd, Provo, Utah."

Department of Vocations and Industries

BY B. H. ROBERTS

VII—What to Suggest to Boys

Our association committeemen are at a loss to know what to suggest to the boys, either directly on the subject of vocations, or on those topics related to that theme. As matter of the latter sort, we recently picked up a book containing the article herewith quoted, by James Thompson Fields, an American author of New Hampshire and Massachusetts, which suggests many themes for conversation that have more or less relation to better general preparation for vocations and general industrial life; and suggest that our association committeemen take up the several topics in direct conversation with their individual members, and get them to adopt one or more of these suggestions of Mr. Fields; and if one member can be induced to undertake to carry out in practice one thing, and another some other thing in the list of things suggested, an association might be engaged in carrying into effect nearly all the suggestions made.

In any event, we submit to the committeemen the several suggestions of Mr. Fields:

IF I WERE A BOY AGAIN

When we are no longer young we look back and see where we might have done better and learned more; and the thigs we have neglected rise up and mortify us every day of our lives. May I enumerate some of the more important matters, large and small, that, if I were a boy again, I would be more particular about?

I think I would learn to use my left hand just as freely as my right one, so that if anything happened to lame either of them the other would be all ready to write and handle things, just as if nothing had occurred. There is no reason in the world why both hands should not be educated alike. A little practice would render one set of fingers just as expert as the other; and I have known people who never thought, when a thing was to be done, which particular hand ought to do it, but the hand nearest the object took hold of it, and did it. * * * * *

I would learn the art of using tools of various sorts. I think I would insist on learning some trade, even if I knew there would be no occasion to follow it when I grew up. What a pleasure it is in after life to be able to "make something," as the saying is—to construct a neat box to hold one's pen and paper; or a pretty cabinet for

a sister's library; or to frame a favorite engraving for a Christmas present to a dear, kind mother. What a loss not to know how to mend a chair that refuses to stand up strong only because it needs a few tacks and a bit of leather here and there! Some of us cannot even drive a nail straight; and should we attempt to saw off an obtrusive piece of wood, ten to one we should lose a finger in the operation. It is a pleasant relaxation from books and study to work an hour every day in a tool-shop; and my friend, the learned and lovable Professor Oliver Wendell Holmes, finds such a comfort in "mending things," when his active brain needs repose, that he sometimes breaks a piece of furniture on purpose that he may have the relief of putting it together again much better than it was before. He is as good a mechanic as he is a poet. * * * *

I think I would ask permission, if I happened to be born in a city, to have the opportunity of passing all my vacations in the country, that I might learn the names of trees and flowers and birds. We are, as a people, sadly ignorant of all accurate rural knowledge. We guess at many country things, but we are certain of very few. It is inexcusable in a grown-up person, like my amiable neighbor Simpkins, who lives from May to November on a farm of sixty acres, in a beautiful wooded country, not to know a maple from a beech, or a bobolink from a cat-bird. He once handed me a bunch of pansies, and called them violets; and on another occasion he mistook sweetpeas for geraniums. What right has a human being, while the air is full of bird-music, to be wholly ignorant of the performer's name? When we go to opera, we are fully posted with regard to all the principal singers; and why should we know nothing of the owners of voices that far transcend the vocal powers of Jenny Lind and Christine Nilsson? * * * *

If I were a boy again I would have a blank-book in which I could record, before going to bed, every day's events just as they happened to me personally. If I began by writing only two lines a day in my diary, I could start my little book, and faithfully put down what happened to interest me. On its pages I would note down the habits of birds and animals as I saw them; and if the horse fell ill, down should go the malady in my book; and what cured him should go there, too. If the cat or dog showed any peculiar traits, they should all be chronicled in my diary; and nothing worth recording should escape me. * * * *

If I were a boy again, one of the first things I would strive to do would be this: I would, as soon as possible, try hard to become acquainted with, and then deal honestly with, myself; to study up my own deficiencies and capabilities; and I would begin early enough, before faults had time to become habits. I would seek out earnestly all the weak spots in my character, and then go to work speedily and mend them with better material. *If I found that I was capable of some one thing in a special degree, I would ask counsel on that point of some*

judicious friend; and if advised to pursue it, I would devote myself to that particular matter, to the exclusion of much that is foolishly allowed in boyhood. * * * *

If I were a boy again, I would school myself into a habit of attention oftener; I would let nothing come between me and the subject in hand. I would remember that an expert on the ice never tries to skate in two directions at once. One of our great mistakes while we are young is that we do not attend strictly to what we are about just then—at that particular moment. We do not bend our energies close enough to what we are doing or learning. We wander into a half-interest only, and so never acquire fully what is needful for us to become master of. The practice of being habitually attentive is one easily attained, if we begin early enough. I often hear grown-up people say, "I couldn't fix my attention on the sermon, or the book, although I wished to do so." And the reason is that a habit of attention was never formed in youth. * * * *

If I were a boy again, I would know more about the history of my own country than is usual, I am sorry to say, with young Americans. When in England I have always been impressed with the minute and accurate knowledge constantly observable in young English lads of average intelligence and culture concerning the history of Great Britain. They not only have a clear and available store of historical dates at hand for use on any occasion, but they have a wonderfully good idea of the policy of government adopted by all the prominent statesmen in different eras down to the present time. * * * * If the history of any country is worth an earnest study, it is surely the history of our own land; and we cannot begin too early in our lives to master it fully and completely. What a confused notion of distinguished Americans a boy must have to reply, as one did not long ago when asked by his teacher, "Who was Washington Irving?" "A General in the Revolutionary War, sir." (!) * * * *

If I were a boy again, I would strive to become a fearless person. I would cultivate *courage* as one of the highest achievements of life. "Nothing is so mild and gentle as courage, nothing is so cruel and vindictive as cowardice," says the wise author of a late essay on "Conduct." Too many of us nowadays are overcome by fancied lions in the way that have never existed out of our own brains. Nothing is so credulous as fear. Some weak minded horses are forever looking around for white stones to shy at; and if we are hunting for terrors, they will be sure to turn up in some shape or other. We are too prone to borrow trouble, and anticipate evils that may never appear. "The fear of ill exceeds the ill we fear." Abraham Lincoln once said that he never crossed Fox River, no matter how high the stream was, "until he came to it." Dangers will arise in any career, but presence of mind will often conquer the worst of them. Be prepared for any fate, and there is no harm to be feared. * * * *

If I were a boy again, I would look on the cheerful side of every-

thing; for everything, almost, has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again on you; but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple, if he had happened to be born in that station of life." Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn will be shut out of love." * * * *

If I were a boy again, I would demand of myself more *courtesy* towards my companions and friends. Indeed I would rigorously exact it of myself towards strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all winter long, and making that season of ice and snow more endurable to everybody. But I have talked long enough, and this shall be my parting paragraph: Instead of trying so hard to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.



THE MAPUSAGA L. D. S. SCHOOL BAND,

Which made the journey to Upolu and Savaii. Elder M. V. Coombs, the leader, is standing in the rear.

Editors' Table

The Resurrection

At this season of the year when nature is about to awaken to renewed life from winter's sleep, one's thoughts naturally turn to the resurrection.

Some have thought that a comparison of the resurrection of the body of man, and his return to life after death, with the revival of the plants and nature at the return of spring, is objectionable, and not pertinent as an illustration of the resurrection. To some extent, of course, this is true. Such persons argue that human research fails to find any comparison, between the awakening of nature and the resurrection of the body. They declare that in no instance in nature has there been an actual death. If the trees, or the grass, or the pupa within the chrysalis, die, there will be no resumption of leafage, no butterfly, with the return of spring. Life sleeps with the apparently dead in nature. The comparison so often made that as each returning spring brings life to the slumbering acorn, and the tree stripped of its leaves, so also shall renewed life be given to the body in the resurrection,—is a statement untrue in analogy, they argue; for this reason, that life slumbers with the buried acorn, and in the tree stripped of its foliage, but this is not so with the body, for that is dead even as the killed tree or the lifeless acorn, neither of which would revive.

But it is no greater mystery, to my mind, for God who has all power, to re-unite the essential elements of the dead body of man with the living, eternal spirit, thus forming the resurrected soul, than for him to re-clothe with a new plant, each returning spring, the mysterious life of the slumbering seed; or the stripped and naked tree, with a new covering of foliage.

In the New Testament the resurrection of man is not only taken for granted but it forms a part of Christ's doctrinal system: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, * * * * * for as the Father

hath life in himself so has he given to the Son to have life in himself, * * * * All that are in the graves shall hear his voice, and shall come forth; if they have done good, unto the resurrection of good; and if they have done evil, unto the resurrection of damnation." (John 5:24-29.)

That Jesus arose from the dead, and so became an example of what we are to do, is attested by such an array of scriptural proofs that no believer in the inspired records can have a doubt of the fact. The angel testified to the women at the sepulchre—"He is not here, for he is risen, as he said." He showed himself to many in Jerusalem, and besides manifested himself to the Nephites, on this continent, where prophets taught the doctrine and foretold his resurrection: "The spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time," writes Alma.

Mormon declares: "The death of Christ bringeth to pass the resurrection, which bringeth to pass redemption from an endless sleep from which all men shall be awakened by the power of God."

In the Book of Mormon we have many of the most striking testimonies of the fact of a literal resurrection, and these facts are with certainty confirmed by modern revelation to the Prophet Joseph Smith: "They shall look for me; and, behold, I will come; * * * * An angel shall sound his trumpet, and the Saints that have slept shall come forth to meet me in the cloud; wherefore, if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me, and your souls [spirits and bodies united] shall live, and your redemption shall be perfected." (Doc. and Cov. 45:44-46.)

Nature; the testimony of the New Testament; the personal teachings and example of Christ; His appearance among his disciples before His ascension, and on this continent; the written declarations of the prophets in the Book of Mormon; and the revelations of God to the Prophet Joseph Smith, in united, unmis-taken voice all testify to the fact of the literal resurrection of the body.

Guided by the Spirit of the Lord Jesus, by faith in God, in the testimony of his prophets and in the scriptures, I accept the doc-

trine of the resurrection with all my heart, and rejoice at its confirmation in nature with the awakening of each returning spring. The Spirit of God testifies to me, and has revealed to me, to my complete, personal satisfaction, that there is life after death, and that the body which we lay down here will be re-united with our spirits to become a perfect soul, capable of receiving a fulness of joy in the presence of God.

JOSEPH F. SMITH.

Card Playing

A correspondent has sent a request that we say something of the position we take on card-playing. Heretofore, I have written upon it, both in this magazine and others, and spoken of it many times before the congregations of the Saints. Personally, and always I am positively and insistentlly opposed to the Latter-day Saints playing cards, either at home, in private circles, in public, at socials or at any other gathering of the people. Our correspondent further states that he wishes to know how to meet the argument of a number of young ladies in his settlement who are or should be workers in the Sunday School and other organizations of the ward, who insist on playing cards "in their private parties or gatherings, of three or four, and so on, when they get together for an evening's visit." They argue that they just play among themselves and enjoy it; they do not play for money; they play in their own homes, so they are not, as they claim, setting anyone else an example outside of their own circle of friends, and for that reason cannot see where they are doing any harm. They feel, also, and have so expressed it, that "anyone who opposes them is interfering with their personal liberty." They say further "that certain persons in high standing in the community have their card parties; they nevertheless, go to meeting, and are treated as the best of people;" so that, "if it is right for these people to play cards in social parties, it cannot be wrong for us in our private parties."

Our correspondent further states that he has even heard of "certain High Priests who play cards when they ought to be in

meeting on Sunday." He wishes us to tell him how to meet the arguments of the young ladies. If there is any truth in what he says he has heard about "certain High Priests," they should be dealt with for their fellowship.

It appears to me a very simple matter to meet such arguments. It is just as sinful in the sight of the Lord to do an evil secretly or in the home, as it is to do one publicly, and it has practically the same effect upon the person who does the evil act, although the evil results may not be so far-reaching as if done in public. No person can play cards, or smoke, or drink, or do any other forbidden thing, in his home, by himself or among his personal friends, without being guilty of wrong doing just as much as if he did all these things in public. We cannot be hypocrites, and whatever we do should be worthy, of course, of being done openly and above board, if we would be effective teachers. No young lady can teach children in the Sabbath School the evils of card-playing, who plays cards in her home society, or with her personal friends. The teachings of such will have no good effect, because her heart will not be in it, and example and habit are stronger than words. The same may be said of every other person, including "High Priests," and "certain persons in high standing."

I have stated heretofore why I hold that card-playing is wrong. In the first place, it results in the useless waste of valuable time; secondly, the practice leads to the public card table, thence to the saloon, to gambling, and to ruin and shame. These facts can be easily demonstrated by the history of men who have begun the game, intending not to carry it farther than for pastime and pleasure in their private homes, but who have gradually become infatuated—crazed—with it, and left the home, and taken up with companions who have easily led them from card-playing for fun or amusement, to playing cards for money and intoxicating drink, which course most certainly leads to destruction. I am absolutely opposed to playing cards in homes, in social gatherings, privately or publicly, and this applies as much to those our correspondent calls "certain persons in high standing," as it does to the young lady or the young man who is or should be teaching in the Sabbath Schools even in the remotest village or community in the Church.

JOSEPH F. SMITH.

Messages From the Missions



This picture shows a company in a pleasant walk of nine or ten miles, from a little side railroad station. The people are O. D. Romney, president of the New Zealand mission, his wife, and one of their missionary sons, Melbourne, and Brother Peter Merrick, with his little,

heavily-laden pony. The next picture shows the object of their visit, the poor, but faithful, family of Brother Merrick's, who have been members of the Church for twenty years past. They are so isolated that they seldom see an elder. Sister Romney is the first American lady they have ever seen.

They are an exemplary family, well posted in the gospel, and enjoy a most excellent spirit. They hold their own Sabbath School and Sacrament meeting every Sunday. They live alone, on a little farm which is like an oasis in the desert, for nothing can be seen from there but the



dreary gum-fields in the Bay of Islands, in the northern part of New Zealand. A wonderful lesson of contentment, joy and satisfaction brought by the gospel to the faithful is exemplified by these people in their lonely cottage.—O. D. R.

Elder William E. McFarlane, writing from Burlington, Vermont, October 14, says: "Elders in the Vermont conference, left to right: Joseph A. Anderson, Logan; Malcolm Walters, Tooele; Alvin A. Wood, Clearfield, Utah; James S. Mason, Rigby, Idaho; Frank B. Brown, Salt Lake City; John W. Dunn, Logan; bottom row: Matthew Madsen, Willard; Joseph L. Brown, Grantsville, Utah; William E. Rappleye, Cowley, Wyoming; Conference President William McFarlane, Manti; George L. Hatch, Chihuahua, Mexico; William D. Robertson, Park City, Utah. This conference was organized on the 24th of July, three years ago. Much good has been done here, considering the prejudice owing to this being the birthplace of the Prophet Joseph Smith. We are greatly pleased with the success that has attended our labors this summer. We have distributed tracts in

every county in the state, and prejudice of long-standing is slowly dying out. We have enjoyed our country work very much. The month of August was the best in the history of our conference. We distributed 21 Books of Mormon, 793 small books, 9,769 tracts, 503



Liahonas; 5,526 families were visited, and 4 cottage and 40 open air meetings were held. The elders are now located in the small villages and report good success."

Elder L. L. Graham, Gloucester, England, December 14: "When the weather permits, we cycle out and tract the country villages. The scattered farmers, as a rule, are much pleased because we visit them at their isolated homes. They give us the credit of doing more than most of their own ministers will do, and this affords us an opportunity to explain to them the great interest which the Latter-day Saints take in saving the souls of men. We consider no effort too great to convey the glorious truths that have been revealed in these latter days. We are succeeding in selling many of our books, and in having some good gospel conversations. We enjoy our labors, notwithstanding the insults we receive from some who are very prejudiced. Yesterday I handed a man a tract who was apparently in good humor until he learned I was a 'Mormon.' Then, with some warmth, he accused me of belonging to a bad set of people, and did not want to listen to me, until I appealed to him to exhibit his loyalty to the British motto, 'Fair Play.' He then changed his nature, and tried to be a true Britain, giving me the privilege of explaining the object of my being here. He promised to read the literature that I gave him, and stated he would never again judge the



'Mormon' people as he had hitherto done. Elders, left, J. F. Palmer, Preston, Idaho; right, L. L. Graham, Richfield, Utah."

Elders M. J. Steed and A. G. Brain of Salt Lake City write from Gateshead, England, January 13: "Although persecution in this branch of the Newcastle conference is prevalent, at the present time, our



cause is still progressing. There are over half a million people in this district, and most of the doors have been visited by the elders with books and tracts. Of late the persecution has been so severe, and the feeling so bitter, that we have taken the Savior's advice and gone to other towns where we have sold much literature and borne our testimony, un-

trammelled to many. We have a branch here of fifty members, and many are investigating the gospel. Although this is the youngest branch in the conference, it is one of the leading ones. The Saints are good tithe-payers and hard workers. We have a good Sunday school and Mutual organization. Prof. McClellan of the Tabernacle Choir, on his way to Germany, paid us a visit. We went to our meetinghouse and sang some hymns, Prof. McClellan accompanying us. In group picture, left to right: Francis Simpson, M. J. Steed, E. S. Wilcox, Prof. J. J. McClellan and his son Douglas, A. G. Brain, and Joseph Parmley.

Elders D. Rolla Harris and J. C. Siddoway completed a successful trip through the northern part of the Pittsburgh, Pa., conference, on January 30, being gone about four weeks. They held a number of meetings, distributed many tracts and books and obtained a number of subscribers for the ERA. They reported the conference in very good condition and the Saints and elders are working unitedly for the spread of truth among the good people who are anxious to hear what they have to say. Elders, left to right, J. C. Siddoway, Teton City, and President D. Rolla Harris, Salem, Idaho.



Elder Ernest A. Hoare writes from Sydney, Australia, November 29: "The elders shown in this cut have labored at Victoria, N. S. W.,



for some time. Their names are, left to right: Back row—Ernest A. Hoare, mission secretary; John E. Gleave, Robert A. Hunter. Front row—Sargent A. Rice, conference president; William W. Taylor, L. L. Bunnell. Elder Rice was recently honorably released, and returned home on the steamship Sonoma. Elder Gleave, the late president of the West Australia conference, was sustained president instead of Elder Rice. Elder Taylor was transferred to South Melbourne, Victoria conference, as presiding elder; and Elder Bunnell was assigned to labor in Richmond, Victoria. Elder

Hoare, who since January, 1912, has acted as mission secretary still continues in that position. He is looking for a transfer to Queensland conference where he hopes to labor among his relatives. "Truth," a weekly publication of Sydney, commented as follows on the labors of these elders:

"Six cute Yanks congregate on Friday nights in the main thoroughfares of the city, in the endeavor to propagate "Mormonism." The meeting usually consists of a hymn or two, not too badly sung, and then an elder sets forth a lengthy prayer in behalf of the brethren and the bystanders. Following the petition a sermon is delivered in defense of their creed."

"Of late the newspapers have devoted much space to the consideration of 'Mormonism,' many of the articles being far from appropriate to our noble cause. However, our elders have never suffered severe persecution, the Australians generally allowing all men freedom of worship."

Elder James Hansen, conference clerk of Aalborg, Denmark, writes, October 12: "We have just held our semi-annual conference, which was attended by President Martin Christopherson and twelve elders who labor in this conference, also a number of elders visiting from other places. The meetings were well attended. The large number of strangers who were present shows that people are interested in our teachings. The elders expressed themselves in Priesthood meeting as being much interested in the work and enjoying their

labors. Elders, left to right, back row: Mikkel A. Mikkelsen, visiting; Soren M. Sorensen, George S. Sanders, visiting; Adolph Peterson, Andrew E. Lauritzen; middle row: George Jensen, Lewis C. Jacobsen, Andrew M. Jensen, James C. Bolander, Jens M. Jensen,



Joseph E. Jensen; front row: James Hansen, Conference President Christian M. Jensen, Mission President Martin Christopherson, P. S. Sorensen, visiting, Christian Dowsell."



Elder Joseph A. Anderson, Burlington, Vermont, January 20: "We are re-tracting this city and are successful in getting into the homes of many honest people to explain some of the truths of the gospel. Some who had one time interviewed us out of curiosity are now giving us a fair investigation. Our cottage meetings are well attended and some good is resulting. Elders, left to right, sitting: William McFarlane, Manti, Utah; William A. Rappleye, Cowley, Wyoming; standing, Joseph A. Anderson, Logan, Utah."

Priesthood Quorums' Table

High Priests in Granite Stake.—It appears from the 1912 annual report of the High Priests Quorum of the Granite stake of Zion that there are in that stake 429 High Priests, an increase of 43 over 1911. Among them there are 31 stake officers; 63 bishops and counselors; 138 who are laboring in the Sunday School, the Mutual, and in other ward work outside of the bishoprics; 112 who are 70 years and over; 11 patriarchs, and 20 who are disabled or infirm under 70 years. There are only 79 who are not engaged in ward or Priesthood duties; 336 out of the total number attend sacrament meetings, and 246 attended Monday evening Priesthood meetings one or more times. There are five members who are engaged in the general Church work outside of the stake; namely, one apostle, one presiding bishop, two on the General Sunday School board, and one on the Y. M. M. I. A. board.

Certificates of Membership.—The annual circular of the Bishop's Office, for 1913, contains the following instructions relating to membership:

"Certificates of membership should be presented with the least possible delay. If for any sufficient reason members are not able to be present when the certificates of membership are presented, they may still be received by the vote of the congregation. Certificates of membership presented to a ward should be retained for reference, and new ones issued when members remove. In no instance should old certificates of membership be returned as a notice of removal to another ward."

Where persons absolutely refuse to be identified in the ward and do not desire to become identified with the Church the following instructions of the annual circular should apply:

"If a recommend is received by a bishop for a person residing in his ward who expressly desires not to be a member thereof, or of the Church, and who requests that his name be stricken from the records, such person should be summoned before the bishopric and if he still feels that he does not desire to have a membership in the Church he should be dealt with."

Priests Quorums.—One of the stakes report that it has organized, or appointed, a presidency of the Priests Quorums for the stake. So far, we have not heard of a similar arrangement made in any other stake of Zion. There is objection to forming one Priests quorum for a stake, and that is that the Lord has placed the bishop as president of the Priests Quorum and has required him to sit in council with them

and teach them their duties. This could not be done with the quorum in a stake capacity. The bishop of each ward should preside over the Lesser Priesthood of the ward by virtue of his bishopric. If each bishop of a ward will take personal charge of the Priests, there will soon be enough to carry on the work in the ward, and the bishop will find young men enough of suitable age and capacity to be Priests, to form a quorum. We hope that each bishop will enter into the spirit of this calling, and feel that it is his duty to teach the Priests their duties, and to be his aids and assistants in the ward. This does not preclude a committee of two or more members of the High Council being appointed to look after the work of the Priests, and aid and assist the bishops in this important duty and calling, where so desired.

The manner of receiving new members into the ward.—It has been asked what the manner of receiving new members into a ward, and what action should be taken where they neglect or refuse to be present at the ward meeting, to be admitted to fellowship. It is, indeed, very desirable that the members of the Church should be present when their certificates of membership are submitted to the Saints for the purpose of their being admitted to fellowship in the ward. In many wards the practice is being followed for the bishop or a member of the bishopric to call on those who have arrived in the ward, welcome them, and make other inquiries. Certificates of membership are then applied for, and later the ward teachers or Priests call upon them, notify them of the arrival of the certificates of membership, and invite them to be present at the next meeting. If the visitor finds that through sickness, occupation, or other causes the family, or any member of the family, cannot be present, he so reports. The bishop submits the names of the family to the Saints for fellowship, and, as a rule, they are accepted as members of the ward. If persons show indifference, they should be visited and labored with in kindness, by the ward teachers. If necessary, special teachers may be appointed to call upon such persons to impress upon them their responsibility as Latter-day Saints, and to create a feeling that they will be welcome in the ward. The mission of the Latter-day Saints is to save people; that is the object and the purpose of the gospel, and of the organization that we have. By visiting the wayward, the neglectful, and the indifferent, we but carry out the teachings of Jesus in his remarkable parable concerning the lost sheep. It is to be hoped that the bishops everywhere will develop the missionary spirit, and that prominent brethren, with the right kind of ability and tact, may be called to assist them in laboring with the indifferent and the neglectful Latter-day Saints. This is a subject that might well be taken up by High Councils and bishops.

“Ward Teaching” is the title of a helpful article by Bishop H. H. Blood, that will appear in the April number of the ERA.

Mutual Work

M. I. A. Mid-Season Conferences, 1913

To the Stake and Ward Officers, Y. M. and Y. L. M. I. A.:

DEAR BRETHREN AND SISTERS:—The stake superintendents and presidents of the Y. M. and Y. L. M. I. A. are instructed to make arrangements for holding the annual mid-season conferences of their stakes for our organizations, in conformity with the dates given below. Heretofore the dates have been set by the officers of the stakes; but a large proportion of the stakes have neglected holding these conferences, so the General Boards have decided that this year they would set the dates.

DATES FOR THE M. I. A. ANNUAL CONFERENCE

February 9—Yellowstone, Wayne.

February 16—Fremont, Rigby, Bear River.

February 23—Snowflake, South Sanpete, North Weber, St. Johns, North Davis, Emery, Liberty, Hyrum, Duchesne, Granite, Weber, Parowan, Young.

March 2—Pioneer, Panguitch, San Juan.

March 9—St. George, San Luis, Big Horn, Blackfoot, Summit, Millard, Bannock, Juab, Bingham, Carbon, Salt Lake, Nebo, Malad, Uintah, Kanab.

March 16—Oneida, Union, Benson, Cache, Star Valley, Teton, South Davis, Tooele, Deseret, Ensign, Ogden.

March 23—Box Elder, North Sanpete, Wasatch, Beaver, Jordan, Alpine, Utah, Morgan, Woodruff, Cassia, Alberta, Pocatello.

March 30—St. Joseph, Maricopa, Sevier, Moapa.

In case any of the dates are not satisfactory for any reason, the stake superintendents will please notify the General Secretaries of the General Boards immediately, and state the date desired for their conference, after consultation with their stake presidency.

The stake officers are expected to conduct these conferences, and not depend on representatives of the General Boards being present.

The stake secretaries are requested to send a report to the General Secretaries of the proceedings of the conference and the general condition of the work.

PURPOSE OF THE CONFERENCE.

The main purposes of these conferences are:

First—To check up the work of the associations in the stake to date, enabling the stake officers to have a definite understanding of the condition of the associations in their stake, with a view to suggesting remedies for such organizations as may have fallen down in any line of our work.

Second—To discuss and devise plans for an M. I. A. Day and for the summer work of the associations.

INSTRUCTIONS FOR PRELIMINARY WORK

These circulars should be immediately distributed to the ward and stake officers; and conjoint meetings of the stake boards should be held to make arrangements for the details of the conference. Suitable halls should be secured where both the young men and the young ladies may be accommodated without interfering with the Sunday School or ward meetings. It is very important that the president of each organization should be present and ready to report, either verbally or in writing, the work of his or her association, so far, in every department.

MEETINGS

There should be three meetings held,—one of them jointly between the young men and the young ladies, at ten o'clock in the morning; one, separately, at two o'clock in the afternoon, and one general public meeting in the evening.

PROGRAM

Conjoint Meeting, 10 a. m.

1. Presentation and discussion of program for stake M. I. A. day.
2. Suggestions for summer work.
3. Suggestive program for Sunday conjoint meeting.
4. A plan for the betterment of your open-night programs.
5. A better way of getting joint transportation for stake visiting.

Y. M. M. I. A. Meeting, 2 p. m.

I.—A letter should be sent out to every president of an association immediately, requiring him to answer the following questions in writing:

1. How have you succeeded with the manual classes?
2. What have you done to obtain a larger enrollment and awaken increased interest in the association?
3. How have you succeeded with your preliminary programs, and of what have they consisted? (Enclose copy of one.)
4. How did you conduct your open night programs? (Enclose copy of one.)
5. What are the number of ERAS taken in your ward?
6. What have you collected on the Fund?
7. Have you a Committee on Vocations, and what have they done?
8. How many reading course books have you in your ward?
9. Name the drama, cantata or opera you have presented.

When these questions are sent in from the ward officers the stake board should meet and discuss them, and as the first exercise of the conference, the superintendent should give a summary of the answers which should then be discussed by the officers present. Where any ward has best succeeded in any line of activity, let the president of that ward state in a very short talk how this has been accomplished. Where any ward has fallen down, let the president state what he considers to be the difficulty. Then let officers present who have a remedy

for the trouble be called upon to name it. In this way we believe much good can be accomplished in awakening a renewed interest in the activities of our organization. Please note that the board of the stake should meet before the date of holding the conference to compile these reports, discuss them, and be prepared to suggest remedies where needed, and to give commendation where merited. At conclusion of conference please mail these questions and answers to General Secretary Moroni Snow, so that your findings may be placed on file and made helpful to others.

II.—Plans for the Boy Scout work and athletic movement in this stake for the summer of 1913.

Your committee on athletics and Boy Scouts should be advised to prepare a plan for the summer work which should be presented to the officers on this occasion, discussed, and adopted, as far as thought profitable and advisable. See instructions in ERA for March, 1912, and January, 1913.

Y. L. M. I. A. Meeting, 2 p. m.

All members as well as officers should be invited.

A letter should be sent immediately to each Young Ladies' president requesting her to answer the following questions in writing, sending same to her stake president.

I.—Questions:

1. Do you prefer separate outlines for juniors and seniors? Why?
2. Do you continue during the summer?
3. Do you pay 100% dime fund?
4. Does the association subscribe for the *Journal* and have it bound at end of year?
5. How many *Journals* are taken in your ward?
6. What is your enrollment?
7. How many of your members have access to the *Journal*?
8. What are you doing to increase your enrollment and attendance?
9. On what night do you hold meetings?
10. How many Young Ladies' socials have you held? How many conjoint socials?
11. Have you the books of the reading course?
12. How do you interest your girls in these books?
13. How many successful testimony meetings have you held?
14. Do you use the stake traveling library?
15. Have the subjects, "Our Organization," and "Prophetic Counsel," presented at our last convention, been presented in your ward?

Follow the same plan in regard to compiling and presenting the answers to these questions as outlined for Y. M. M. I. A. officers above, sending the questions and compiled answers to General Secretary Joan M. Campbell, Room 34, Bishop's Building, Salt Lake City, Utah.

II.—Discuss the topic, "What Effect Has the Study of the Restoration of the Gospel Had Upon Your Life?"

Conjoint Evening Meeting.

Everybody should be invited to attend this meeting.

1. Have at least one congregational song, and special musical exercises.
2. Address: "Remember the Sabbath Day to Keep it Holy."
3. Address: "Honor Thy Father and Thy Mother."

IMPORTANCE OF THE CONFERENCE

We believe that this mid-season conference, if properly conducted on the lines set forth above, will result in much good in awakening a renewed interest in our organizations, and that where societies have been neglectful an interest may be revived and work accomplished still during this season. It will also aid in creating a renewed interest for the summer work of our organizations, and help the officers to obtain better results for the season coming. We ask that the general stake officers of the organizations be up and doing in advertising this conference properly and in presenting to the officers gathered such suggestions and commendations as will give them renewed strength for their work. To this end we pray that the Lord will give you influence and bless you.

Yours truly,

JOSEPH F. SMITH,
General Superintendent Y. M. M. I. A.
MARTHA H. TINGEY,
President Y. L. M. I. A.

Stake Oratorical Contest

On February 3, the Utah Stake M. I. A. oratorical contest finally closed, in the stake tabernacle at Provo, where a large and interested audience heard the contest between the three successful district contestants of the stake. What we specially wish to call the attention of the young men to is that in every district contest in that stake, though many young men tried, the young ladies won. The contest between the three young ladies resulted in giving the first place to Mrs. Sebrina Reynolds, of Springville Third ward, who spoke on "Religious Freedom," and the second place to Miss Ola Sward of Provo Sixth ward, whose subject was "God in Nature;" and the third place to Miss Louie Farley, who spoke on "The Mormon Missionary's Mother." Mrs. Reynolds, of Springville, Third ward, who spoke on "Religious Free-ners of contests on the association trophy cup and in addition received as a prize three volumes of Ella Wheeler Wilcox's poems. Miss Sward was presented with two volumes of James Whitcomb Riley's poems, and Miss Farley with a copy of "Mother," by Katherine Norris. We trust that in the next contest the boys will make some showing. How say you, brethren?

Passing Events

The Equal Suffrage Amendment Resolution was finally adopted by the Nevada Legislature on January 30, and by Missouri, Feb. 20.

The Montana Legislature, on January 23, finally passed a woman suffrage resolution; and in Minnesota the lower house, early in February, decided to submit the question to the voters.

King Menelik of Abyssinia Died, about February 3, and Prince Lidj Jeassu, one of his grandsons, entered the capitol as his successor. The kingdom of Abyssinia has a population of about 8,000,000 with a powerful army, and its political institutions are feudal in character. Menelik became the supreme ruler in 1889, and has been reported dead many times before. The new emperor is only seventeen years old, and was elected some years ago by Menelik as his successor.

The Parcels Post System has been an eminent success in the United States. Even if there should be no increase over the packages handled in January, approximately 40,000,000, about 500,000,000 parcels will be handled this year. Some postmasters estimate 1,000,000,000 packages. At the fifty largest postoffices, in January, 19,365,433 parcels were handled the first four weeks, the last two weeks exceeding the first by 5,000,000 packages.

An attempt on the life of Lord and Lady Hardinge by a bomb-thrower in Delhi, December 23 last, and the murder of a native official January 14, at Bengal, has had the unexpected effect, it is reported, of cementing Anglo-Indian solidarity. Representative public meetings have been held to resent the outrage against the viceroy and to denounce the crime. The people are said to be doing all they can to help in the discovery of the criminals and to cry down the symptoms of anarchy which have so suddenly invaded that country.

Job Smith, valiant member of the Church and veteran citizen of Utah, died January 2, at Sugar. He was born in England, December 2, 1828, and joined the Church May 18, 1840, being confirmed by Brigham Young, Willard Richards and Wilford Woodruff. He came to America in 1843, and arrived in Nauvoo May 31, of that year. He was ordained a Seventy and taught school there, and was quite familiar with the Prophet Joseph Smith. He started for the west in 1846, and arrived in Utah September 25, 1848. He later filled a mission to England, returning home in 1854, leading a company across the plains. He filled a short mission to California in 1877.

The Pioneer Trail Bill was presented to the Senate of the Utah

Legislature early in February, by Senator Benner X. Smith. It provided for making a state road of the trail and placing it under the control and direction of the State Road commission, and appropriated \$10,000 towards surveying, marking and preparing the road for travel, to be expended under the direction of the commission. Later a committee representing the M. I. A. Scouts appeared before the Senate Committee on Highways and Lands and had a hearing upon the subject. In connection with the presentation of the bill petitions from Salt Lake, Sanpete, Wasatch, Davis, Summit, Tooele and Beaver counties, aggregating about 4,000 petitioners were presented to the Senate.

The Temple to be Built in Alberta will be located at Cardston, according to a decision by the First Presidency and Council of Twelve, Thursday, February 6th, and announced on the 14th. The site is on a beautiful eminence in Cardston, in the heart of the city. The elevations and prospective drawings of the temple appeared in the New Year's News; the estimated cost of the building is \$100,000, for which amount it is believed that as beautiful an edifice as that of Manti, Utah, may be erected. It is expected that the work will be completed within a year, provided enough skilful workmen may be found to complete the finishings.

Captain Robert Falcon Scott who, something over two years ago, led an expedition from London to the South Pole, perished with four of his men after he had reached the pole and while on his return journey, in a fearful snow blizzard. He reached the South Pole on January 18, 1912. After attaining the Pole they faced about to return, and for two months struggled to get back to the "One Ton Depot," which they had established one hundred and fifty miles north of the ultimate south, but one by one they perished on the way, the first on February 17th, the second on March 17th, and Captain Scott, Lieutenant Bowers and Dr. Wilson, from exposure and starvation during the blizzard, about March 29th. The sad news reached London and the civilized world early in February, and details of the perilous journey are being printed in all the newspapers.

The Balkan War. On January 22, the Turkish grand council decided to accept the advice of the powers in their pointed note of the 17th, advising it to let the Balkan allies have Adrianople and the Aegean Islands. The grand council decided to surrender Adrianople to the allies on January 22nd, but their decision was so unpopular with the young Turk party in Constantinople that Emer Bey, one of its leaders, demanded the resignation of the ministry. Nazim Pasha, commander-in-chief of the Turkish army, was killed in a riot which followed. Shefket Pasha, who commanded the army in the successful revolution of the young Turks, when Sultan Abdul Hamid was deposed, was made grand vizier and minister of war in the new cabinet. The armistice was officially declared to be at an end, by the allies, on

January 30, and hostilities were again resumed. The Balkans and Servians attacked Adrianople and continued its bombardment. Conflicting reports of the progress of the war reached the outside world, and up to February 15th no specially decisive event had occurred. There was a great destruction of lives and much suffering on both sides. All the conflicting nations lack money, which Europe is loath to supply. Internal quarrels among the Turks have been a great source of weakness to their cause. No one at present has any hopes that Turkey will win out.

President Joseph F. Smith's Stand upon the matter of liquor traffic was announced in a telegram from Washington, February 6. It appears that officials of the Anti-Saloon League of America, who are advocating the passage of bills pending in Congress to prohibit the shipment of liquor into "dry" territory, inquired and received the following telegram from President Smith relating to his stand on the subject:

"The Church of Latter-day Saints is positively and unalterably opposed to shipment of liquor into dry territory, and to all unlawful traffic in intoxicants, and favors the entire suppression of all liquor traffic."

The reason the question had been asked of President Smith was that it had been reported that the "Mormon" Church was using its influence against the pending legislation.

Dunces Who May Blame Tobacco.—That over 90 per cent of all boys who fail in the grammar and high schools are smokers, is asserted by Prof. M. V. O'Shea of the University of Wisconsin, as quoted in the *Literary Digest* from the *University Press Bulletin* (Madison, December 16). The tobacco evil, he declares, is the most serious one that the public schools have to contend with. We read:

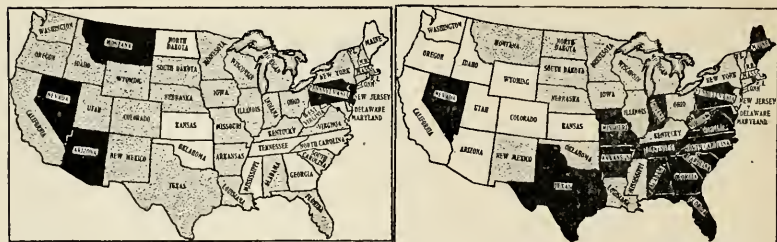
"Most boys do not learn to smoke because they like tobacco, but because their schoolfellows smoke. It is a social thing with the boy. By doing it he thinks he is one 'of the crowd' and not an 'outsider.' Unruly boys are almost always addicted to the cigaret habit. Smoking robs pupils of their docility. Records kept of the work of students who were not addicted to the smoking habit when they entered the high school, but who acquired it later show that not only did these pupils become harder to manage, but the quality of their school work also declined greatly. What a hold the smoking evil has gained on public school boys is indicated by the statements made by a number of high-school principals who declare that from 50 to 80 per cent of high school pupils are now using cigarets. It is an interesting fact that the strongest sentiment against smoking has arisen in communities in which the raising of tobacco is the principal industry. Tobacco men do not want young boys in their own communities to smoke, and in a number of places in Wisconsin various organizations have taken a stand against smoking by school children."

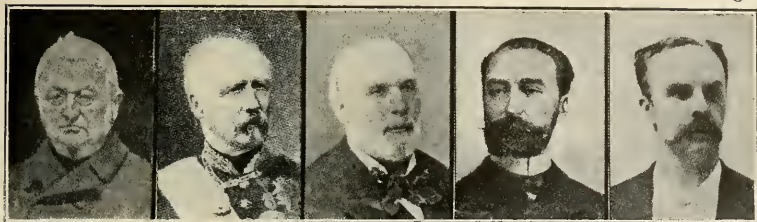
Amendments to the Constitution appear to be in order. On February 1st the Senate passed the proposed amendment limiting presidents of the United States to one term of six years, instead of a possible two terms of four years, as now. If this amendment shall become

a law, which is very doubtful in our minds, it will mark a radical change in our form of government. The chief arguments in favor of the proposed change appears to be that it would extend the president's opportunity to develop his policies and prevent him from devoting so much time and energy to appointments that would aid in his re-election. The commonest objection is that it would keep the people from choosing, perhaps in a great emergency, what man might seem best fitted to head the government. The resolution as passed by the Senate, with one vote only to spare over the necessary two-thirds, substitutes for the first two sentences of section one, article two of the Constitution, the following:

"The executive power shall be vested in a President of the United States of America. The term of office of President shall be six years, and no person who has held the office by election or discharged its powers or duties, or acted as President under the Constitution and laws made in pursuance thereof, shall be eligible to hold again the office by election. The President and Vice-president chosen for the same term shall be elected as follows:"

The principle embodied in the proposed amendment was a Democratic platform plank, but there is some question as to how it would affect President Wilson—whether it would affect him at all, extend his term for two years, or keep him from serving a second term. Obviously, if this amendment should pass, it would exclude President Taft and President Roosevelt from ever again holding office, for which reason three Progressive senators voted against it. The House Judiciary committee later "indefinitely postponed the measure."





France's New President, Monsieur Raymond Poincare, elected January 17, to the presidency, took his seat on the 18th of February. He has been engaged in politics for more than twenty-five years, and entered the cabinet first in 1893. He became premier in January, 1912, and has taken a leading part in the concert of the powers relating to the Balkan trouble, working to confine the war to the small district where it originated. Aristide Briand consented, on January 20, to succeed him as premier. The presidents of France since the war of 1870, with Germany, are herewith presented. Upper row, left to right: Thiers (1871-73), MacMahon (1873-79), Grevy (1879-87), Carnot (1887-94), Casimir Perier (1894-95). Bottom row: Faure (1895-99), Loubet (1899-1906), Fallieres (1906-13), Poincare (1913).



The Income Tax Amendment to the Constitution of our country, being the sixteenth amendment to that sacred document, became law on February 3, 1913, when it was approved by the Wyoming assembly, the thirty-sixth legislature to take favorable action. The process of ratification by the required three-fourth of the state legislatures dragged along for nearly four years. The favorable votes of Delaware, which state claimed that they were just ahead of Wyoming, Wyoming, New Mexico and New Jersey, this year, made the amendment a law with three states to spare. Utah is among the states that failed to ratify. The amendment has had a very long struggle, but finally won acceptance, agitation of the question having been going on for eighteen years or more. It had to fight the vast influence of great wealth throughout the nation. The amendment reads:

"The Congress shall have power to lay and collect taxes on incomes from whatever sources derived without apportionment among the several states and without regard to any census or enumeration."

Many still consider it a very objectionable form of tax, holding

that it will tax the life out of thrift and industry, also that the government will be largely supported by one class. Naturally there will be a tax-paying and a tax-voting class, arising from the fact that a majority of the people in a large part of the country will be exempt from any personal concern with the levy while they will still vote in its expenditure. While the terms of the new measure are not yet decided upon, Congress will likely put a tax of one per cent on incomes of \$5,000, and this is expected to raise a revenue of \$100,000,000. If the English rate should be imposed, the new law would yield \$400,000,000. Through this law Congress will have a better opportunity to revise the tariff to a revenue basis, and to place lower rates, or none at all, upon articles of common necessity, which action is likely to be taken by the new administration.

The Mexican Situation became very serious during February, and occupied most of the space in the newspapers. Felix Diaz, a nephew of ex-President Porfirio Diaz and formerly chief of police of Mexico City, was one of the chief actors in the drama. On October 16th last, Diaz took short possession of the city and port of Vera Cruz, but his revolutionary movement collapsed on the 23rd of October, when he was made a prisoner, and condemned to death; but his sentence was suspended to imprisonment. He was released by mutinous cadets and appeared on February 9th in the City of Mexico as a leader in the new situation. Associated with Diaz was General Bernardo Reyes, former war minister, also released from prison. General Reyes was killed in the battle which followed. Machine guns swept the square before the president's palace, the government's forces poured forth a murderous fire from the tower of the cathedral, and the conflict continued with unabated force until Sunday morning, February 16, when there was a short armistice, but fighting was again resumed shortly before noon on Sunday, and a large number of non-combatants were killed. Thousands of foreigners have made their way out of the city and others found temporary refuge in the American and other foreign legations. Our government dispatched a part of the Atlantic battleship fleet to Vera Cruz and armed cruisers were within easy reach of Mexico's western ports. General Steever had 5,000 of the regular army on the Mexican frontier, and both the army and the navy are ready for service at a moment's notice, in case of the necessity of intervention. Military action on the part of the United States will not be taken except as a last resort, since President Taft and Congress evidently wish to avoid embarrassing the new administration with an international imbroglio of military operations. On the 18th a new revolution succeeded in Mexico City. The federal General Huerta, aided by the military leaders, treacherously overthrew President Madero, and made him prisoner in the national palace, and it was expected Huerta would be declared provisional president by the Mexican Congress. But the end is not yet.

L. D. S. KNITTED GARMENTS

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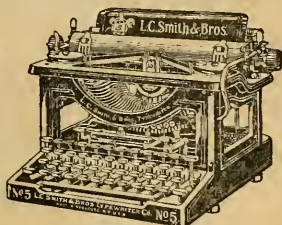
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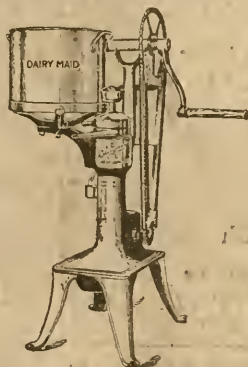
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